

A
SURE GUIDE
TO THE
Holy Sacrament:
OR, THE
DEVOUT SOUL'S
ENTERTAINMENT
Both BEFORE, AT, and AFTER, the
Holy Communion.

Chiefly Extracted from the Ancient Liturgies, the Holy Scriptures, and the Writings of the most Orthodox Divines.

Revis'd and recommended by the Reverend
GEORGE HICKES, D. D.
Some time before his Death.

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yard. 1718.

A

STREET GUIDE
TO THE
ROYAL SOCIETY





To the Right HONOURABLE
Sir William Wyndham, Bar^t.

Most Honoured Sir,

I Should not have presumed to present this small Manual to Your Hands, had I not been encouraged thereto by the Advice of several very Worthy Relations of Your Family; they assuring me that Books of this Nature would be highly acceptable to a Person of Your Worth and Character, and especially to one that takes such Pleasure in the Offices of Religion. And as it contains an exact Model of our excellent
A 2 Liturgy

The Dedication.

Liturg, who can claim a better Right to its Patronage than Your self, that has always signaliz'd Your Parts so bravely in Defence of the best Church, in Opposition to a prevailing Party, that under all Disguises have endeavour'd its Destruction. Your Generous and unbounded Soul has justly made You the Admiration and Esteem of all Loyal *English* Men; for whoever heard of the Renowned Family of the *Wyndham's*, that did not greatly extol your brave and generous Conduct, that did not praise Your Zeal and Fortitude; in a Word, that has not highly admir'd Your Fame and Virtues. It would be Presumptuous in me to attempt an exact Delineation of Your Merits, done for Your Countrey's Service; and much the same as to hold a Can-
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The Dedication.

dle to the Summer's Sun at Noon Day, to increase the Lustre of its Brightness, when not a Cloud o'er-shades its Surface. This, Worthy Sir, is no Adulatory Encomium; it's what the World universally knows, so that the greatest Peers in the *British* Island has thought it no lessening of their Quality, to join Issue in Your Illustrious Family. I might here unravel the Antiquity of Your Descent, and expose the Exploits of Your Noble Ancestors; but this would only brighten Your Virtues the more, and expose Your Character to the Envy of those that must sink beneath the Greatness of Your Superiour Genius, were they not supported by a powerful and prevailing Faction; besides, the Solemnity of the Subject admits not of Panegyrics. And it's not a Time now to Address

The Dedication.

dress *English* Patriots with Florid Expressions, and the Decorations of Rhetoric. Birth and Quality set off with Virtue, make a splendid Appearance, even in a mean Dress; but when these Embellishments are supported with Grandeur, and join'd to a large Estate, the Refulgency dazzles, and strikes an Awe and Admiration on all that beholds the Accomplishments. May You long live High in Your Countrey's Esteem, and be blest'd with a plentiful Issue, that may share Your Virtues as well as Fortunes, is, and shall ever be, the Prayers of,

Honoured Sir,

Your Honour's most humble

And most obedient Servant,

29 AU 62 Nicholas Robinson.

PRE-



P R E F A C E

T O T H E

R E A D E R.



Am sensible of the many Books of this Kind already abroad in the World, and that the Subject of the blessed Sacrament has been more canvass'd by several able Pens, than any other Point of Divinity. Yet I am very well assur'd, its Subject, being copious, admits of more Variety of Matter, that all Persons who are desirous of approaching the Lord's Table, might furnish themselves with such Discourses as may best suit their Inclinations, and the Method of their Devotion. And I have little to doubt, but that this will meet with a favourable Acceptance from all those that have any true Concern or Zeal for the Liturgy of the Church of England, since it contains an exact Model of that most compleat Form that ever was admitted into the Church since Christianity had a Being.

P R E F A C E.

a Being. And this encourages me the more to hope, since that Reverend Gentleman, whose Name it bears, was pleas'd to recommend it to the World, after himself had condescended to give it the finishing Stroke, by compleating it for the Press. The reason why it makes its Appearance so late after that Gentleman's Decease, is owing to the Obligation I had of retiring into the Country, by reason of the Hurry and Disorder of Affairs about two Years ago. It is divided into two Parts. The first containing a Pathetical Representation of our Saviour's Sufferings, as most agreeable for Meditation before the sacred Solemnity of the holy Eucharist. The other lively sets forth our blessed Lord's Resurrection, which is the Hope of our immortal Happiness. The Author recommends them both to thy Perusal, and hopes they may hereafter serve thee as they did him, in the greatest Straits, where there was no Opportunity of going up to the House of the Lord. To receive this venerable Sacrament acceptably, is necessary our Lives be holy, and our Conversation unblameable; for we are cemented into one Body by the Blood of God, and redeem'd by a holy and unerring Sacrifice: And therefore to stand off from Rebels in this World will little avail us, if by our loose and ungodly Lives we meet them in the next. To prevent which dreadful Change, is the Intention of this small Manual, which I offer for thy Support under those Troubles and Afflictions that assuredly shall attend God's Church here on Earth.

29 AU 62

A SURE



A
SURE GUIDE
TO THE
Holy Sacrament, &c.

Directions for the Day before you Communicate.

SET apart that Day as a Day of holy Fasting and Abstinence, rising earlier than usual; that being apparelled and ready, you may more commodiously retire to your morning Devotions. Call your self to a strict account concerning your Sins; examine what Vices you are most addicted to, and what are the Sins of your Temper and calling; but remember there is great Discretion to be used in the Performance of this so necessary a Duty: And that you may not omit it when your Heart tells you there is something amiss, nor over-scrupulously pursue it, when you are not conscious to your self of any notable Failing; it will be the properest, and indeed the safest way for every Person to keep a little Paper Book, to note down all notorious Sins, which

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should never be passed over without a particular Confession; for if you do not willingly forget your greater Offences, but confess particularly, and repent seriously of them, God will more easily be induced to pass by your lesser Infirmities, being such as the holy Prophet *David* despaired of finding out, when he so sadly complained. Who can tell how oft he offendeth, O cleanse thou me from my secret Sins?

That though it be the Duty of every good Christian not to let the Sun go down upon any Sin committed without confessing and repenting of it, yet there are times when this ought more punctually to be done; especially at such times as you set apart for humbling your Soul with Fasting, and preparing yourself for a worthy receiving of the holy Sacrament. I have for this purpose subjoined a particular Confession for this Day at Noon, and Prayers and Ejaculations suitable to the Occasion; and have added to the morning Meditations and Prayers a Litany, most of which is taken from that excellent one of our Church.

I do earnestly exhort you to frequent the publick Prayers of the Church, and to attend them with all possible Devotion: Nothing but a Charitable, or some very urgent Occasion, can at this time, or indeed should at any other time, excuse you from their attendance.

Holy Sacrament.

3

Meditations, Hymns, and Prayers for the Morning before you Communicate.

At Up-rising say,

I Will arise and enter into this Day to glorify God, and walk in his Ways, in the Name of the Father, Son, and Holy Ghost. *Amen.*

O Let me hear thy loving kindness betimes in the Morning, for in thee is my Trust: Shew thou me the way that I should walk in, for I lift up my Soul unto the Almighty.

The Meditation.

IF any will take a view of suffering Innocence, let them here behold the blessed *Jesus*, that Lamb of God ready to be offered in Sacrifice without blemish and without spot; who suffered for Sin, and yet was no Sinner. His whole Life was but one continued Act of Goodness; he healed all such as were *oppressed* with the Devil, gave Sight to the blind, cleansed the Lepers, raised the dead to Life, and hath opened the Gates of Heaven to all Believers. For that which sustained the great *Apostle* when he was ready to be poured out as a Drink-offering for the Gospel, and what excited other divine Men to such extraordinary Undertakings, was nothing but the remembrance of the great *Captain* of our Salvation, who led the van of the noble Army of *Martyrs*, together with the

Powers of that Grace which he endued them with; and the Crown he held out to them from Heaven. What could discourage or affright those who saw the Son of God engaged by no necessity, so freely to undertake, submit to, and glory in the Cross and purple Robe, in the Gall and Vinegar, in the Scoffs and Crown of *Thorns*, and at last make a triumphant Stage of his Cross? Who can forbear dying for such a *Saviour*? Who so freely laid down his Life for us, and having bequeathed the same sad Legacy, commanded us to bear the same bloody *Cross*; and with unshaken Courage and Resolution to follow the great Leader of our *Salvation*, to march with a chearful Magnanimity through all the Powers of Darkness, looking unto *Jesus* the Author and Finisher of our Faith: Who for the Joy that was set before him endured the Cross, despising the Shame, and is set down at the right Hand of the Majesty on high.

The distant prospect of a *Messias* to come inflamed the Patriarchs, gave them Life, and inspired them with Vigour, to subdue Kingdoms, to work Righteousness, to stop the mouths of Lions, to quench the violence of the Fire, to escape the edge of the Sword, when tortur'd not to accept of Deliverance; to be content to be stoned, to be sawn asunder, to be slain with the Sword, to wander about in *Sheep-skins* and *Goat-skins*; being destitute, afflicted, tormented, that they might obtain a better Resurrection in him who

Holy Sacrament.

5

who is the first Fruits from the dead. And so did their Successors who saw *Christ*, and acknowledged him come in the Flesh; they willingly chose to hunger and thirst, to be naked and buffeted, and to have no certain dwelling Place; to be persecuted, defamed, and accounted the off-scouring of the World: In fine, to be made like their *Master*, a *Spectacle* to the World, to Angels and to Men. Their Zeal and Patience, their Chearfulness and Contempt of the World; their Fortitude and Constancy made it appear that they put an Esteem on nothing but the Service of God, and the Concerns of Eternity; and why should not I, as they did, look stedfastly on *Jesus*, the Author and Finisher of our Faith, and the sole Institutor of our Religion? Who for the Joy that was set before him, was content to be made vile and of no Reputation, to endure the *Cross*, despise the Shame, and to submit to all the Sufferings and Indignities that either his Father's Anger, or Satan's Malice, or the witty and inventive Cruelty of sinful Men could inflict upon him; for what could be greater than the Shame, but the Courage that underwent them, and the Love of *Jesus*, which was stronger than Death? Every Day he lived was a Day of Suffering and Sorrow; only herein lay the difference, that under all his antecedent Sufferings, the Life of the Son of God was still preserved; but at his Apprehension that also was to be sacrificed, and he who was only sprinkled

kled with Blood at his Circumcision, was now to be truly baptized, and drenched in it on his *Cross*. The Ignominy and Torment he endured was grievous, and to any but himself insufferable; the uneasiness of his poor Estate, the trouble of his having no House or Shelter, and the many Attempts upon his Life, were but the Prologue to the fatal Scene which begun in the Garden, and was ended on Mount *Calvary*. Every Circumstance of that Agony is productive of Wonder: It was in a cold Night, when the High Priests Servants could not be without a Fire, while he was lying prostrate on the cold Ground in the open Air, where he sweat drops of Blood, and that in so great a quantity, that they ran in a great stream to the Ground, till the Garden was the fittest Place in *Jerusalem* to be called the Field of Blood. Immediately after this he was dragged by the rude and incensed Multitude into the City, and there hurried up and down to all the Judicatories in it; he was buffeted and scourged, the plowers plowed long furrows on his Back; he was crowned with Thorns, and loaden with his *Cross*, having been condemned by Clamour and Malice, when *Pilate*, his proper Judge, confest him innocent. To his *Cross* both his Hands and Feet were fastned, being pierced through with sharp Nails, the whole weight of his Body being stretched out as on a Rack, rested on his expanded Hands; there he languished under an unsufferable Thirst, occasioned

oned by his being so violently transported from Place to Place, by his cruel Agony in the Garden, by the Loss of so much Blood in his Sweat, in his Scourging, in his being crowned with *Thorns*, and nailed to his *Cross*. He was exposed to the Sun and the Winds, which searched his Wounds, and made his Pain more grievous. His Mother and his beloved Disciple stood by his Cross in the Posture of Persons distracted by their Sorrows; and this increased his Torment, not only as they were his near Relations, but as they represented his widdowed and disconsolate Church. And when his Soul might have expected Comfort, while his Body was on the Rack; this was so far from being the Portion of the blessed *Jesus*, that his Soul felt more fearful Convulsions than his tortured Body when all his Bones were out of Joint. All the Anger of God was upon him at once, and his God had forsaken him when he stood most in need: And when he cried aloud to his Father for Help, the rude Soldiers study to increase his Misery; they give him Vinegar to drink, mingled with Hyssop, which was proper to stop his bleeding, and to lengthen his Life. Almost a whole Day and a Night he was under continual Tortures, from his Entry into the Garden to his yielding up the Ghost, whereof six whole Hours he was hanging on the *Cross*, and then he died in the Flower of his Age. He well knew how grievous and insupportable God's Anger is, which

are insensible of; he dreaded the Burden of these Sins which we delight in, and the Severity of these Punishments which we deride.

Thus were his Sorrows augmented, and his Sufferings made intolerable, while the Rigour of his Enemies left no sound Part in him; for he suffered in his Soul, in his bitter Agony, in his Sweat, and in his whole Body; his Head was crowned with Thorns, his Eyes were a Fountain of Tears, his Ears inured to Mockings, his Palate disgusted with the Vinegar, his Face spit upon, his Neck and Shoulders loaden with the Burden of a heavy *Cross*, his Back and Sides scourged, his Heart pierc'd with the Spear, his Hands and Feet nail'd to the accursed Tree, his Flesh torn, his Blood spilt: That he might most justly exclaim, I am the Man that have seen Afflictions by the Rod of God's Wrath. Is it nothing to you, all ye that pass by? Behold and see! was there ever Sorrow like my Sorrow which is done unto me, wherewith the Lord hath afflicted me in the Day of his fierce Anger. Proportionate to his Torments was his Shame and Ignominy: His Birth was mean, his Mother a poor Virgin: He was born in a Stable, and cradled in a Manger; he had no settled Habitation, and but very few Friends, and those poor, ignorant and contemptible *Galilean* Fishermen, whose very Countrey was *ominous*; and at last, was he not apprehended as a vile Malefactor, and that not by the Guards of the Captain of the Temple,

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or the *Roman* Governour, but by the Rabble, the meanest of the People tumultuously gathered together, armed with Clubs and Swords, the hasty Weapons their Fury could lay hold on. He was dragged from the Garden to the Palace of *Annas*, thence to the House of *Caiphas*, and thence to *Pontius Pilate*, who sent him to *Herod*. *Herod* used him with all sort of Scorn, clad him in Mock-Purple, and remanded him to the *Roman* Procurator, where the Soldiers and common People spit on him, blinded him, smote him, and ironically bid him prophesy who did it. He was whipt like a Slave, while the Multitude in their Esteem prefer to him *Barabbas*, a Traytor, a Thief, a Murtherer, a Captain to those seditious Rebels with whom he had made his Insurrection; one publicly and notoriously guilty of the Crimes laid to his Charge, and look'd on as a Pest of the Kingdom. And when he was thus covered with Blood and Sweat, with Stripes and the Marks of Cruelty, with an uneasy Crown and ridiculous Purple, he was brought out and expos'd to publick View: He was crucified, a Death that none but Slaves and the worst of Malefactors were punished with, and in the midst of Thieves, as the vilest of Criminals. The High Priests mock'd him, the common People shook their Heads, his Fellow-Sufferers upbraided him, and all that pass'd by did shoot out their Arrows, even bitter Words: Thus they affronted him in all his Capacities. Was he

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design'd our High Priest to redeem the World by the Sacrifice of himself: They mock him on the Cross with his Office: If thou be the Son of God, save thy self and us. Was he sent to be the great Prophet, to declare the Will of God to Mankind: They first blind, then smite him, and afterwards bid him prophesy who struck him. And had God designed him to be a *King*: They cloath him in Purple, put on his Head a Crown of Thorns, and a Reed in his Right Hand instead of a Scepter. Such was the ill Entertainment the holy *Jesus* found, such the Rudeness of Men to their greatest Benefactor, that he that came into the World only to do good, was above all others in it worst treated.

When therefore I represent to my self my bleeding Saviour nailed to the accursed Tree, and view the Sadness of his Countenance, disfigured with his Sweat, his Blood and his Tears; when I look upon his wounded Side, his Hands and Feet pierced, his Head crowned with Thorns: Is not this Sight enough to strike me dumb, enough to strike me dead, when I consider my Sins have wounded him, and my Transgressions slain him? Shall the *Jews* be up at Midnight to apprehend him, and shall not I break my Sleep to serve him? Shall the Sinner take more Pains to be damned, than I to work out my Salvation with Fear and Trembling? What shall I first admire in thee, for thou art all wonderful: I admire thy Willingness to submit, for no Compulsion.

pulsion could force thee to bear the Weight of thy Father's Anger. It is indisputably true, that *Jesus* could fall by no Hand but his own, and that his Love had slain him before the Spear pierced his Side. Nor can I forbear particular Reflections on the Advantages of his being crucified publickly, that the Matter of Fact might be undeniable, and that the Apostles might have no Cause to be ashamed of their Doctrine, or the World of their Faith, nor both of their Saviour.

What a *Pattern* of Resignation and Submission, of Meekness and Patience, of Compassion and Love to the worst of Enemies, had the Christian World been deprived of, if our blessed *Saviour* had suffered in a Corner, or been strangled in a Prison. It was out of Design to make his Virtues as well as Sufferings illustrious, that he chose to suffer at *Jerusalem*, and at a Time when all the Nation were come up to the holy City.

Let therefore the Cross of *Christ* be to the *Jews* an Offence and Scandal, who expect to share with the *Messiah* in a secular Kingdom; and let it be to the *Greeks* Foolishness, who relish no Notions but what comport with their Ease and Profit, and think it Madness to flight present Miseries, and stand in awe of future Sufferings. I will look upon it as the greatest Instance of Divine Wisdom and Goodness, that God was pleased to teach his Son Obedience, and make the World happy by his Sufferings: And can I be ashamed of

a naked crucified Saviour, who, when he was stripp'd of his Garments, was covered with a Robe of Honour purpled in his own Blood. And should it not be my greatest Honour to be conformed to the Image of his Sufferings. Hath *Jesus* not only carried his humane Nature, but the Marks of his Wounds that were given him on Earth into that Heaven, which he opened unto all Believers; and do I not long to go to that my greatest Benefactor, into that Heaven which his Wounds have purchased for me: And am I not redeemed from my former vain Conversation by the Blood of God; and shall I continue in Sin, because Grace hath abounded, or dare to damn that Soul for which *Christ* died. No, I will endure the Contradiction of Sinners, and I will resist, if God sees fit, unto Blood. *Jesus* shall be my Darling and Delight, and I will love him as I love my Life and *Salvation*.

The Initiatory for the Morning.

WHEN we had sold our selves to commit Sin and Iniquity, and were all become the Slaves of Satan: then thou, O blessed *Jesus*, camest down from Heaven, and with a vast Price boughtest out our Freedom.

The Price was no less than thy dearest Blood, which thou didst freely sacrifice on the holy *Cross*, depositing so thy inestimable Life to rescue us Sinners from eternal Death.

Let us consecrate *this Day* to his sacred Memory, and tenderly compassionate his unparalleled Sufferings; repenting from our Hearts our manifold Sins, and thankfully admiring his infinite Mercies.

Let us wean our Minds from unbecoming Delights, and mortify our Senses with a prudent Restraint; that carried on the Wings of Fasting and Alms, our Prayers may mount up more swiftly to Heaven.

Glory be to, &c. As is was in, &c.

ALmighty and most merciful Father. We have erred and strayed from thy Ways like lost Sheep; we have followed too much the Devices and Desires of our own Hearts. We have offended against thy holy Laws. We have left undone those things which we ought to have done. And we have done those things which we ought not to have done. And there is no Health in us. But thou, O Lord, have Mercy upon us miserable Offenders. Spare thou them, O God, which confess their Faults. Restore thou them that are penitent. According to thy Promises declar'd unto Mankind in *Christ Jesus* our Lord. And grant, O most merciful Father, for his Sake. That we may hereafter live a godly, righteous, and sober Life. To the Glory of thy holy Name. *Amen.*

ALmighty God, the Father of our Lord *Jesus Christ*, who desirest not the Death of a Sinner, but rather that he may turn

turn from his Wickedness and live: Thou pardonest and absolvest all those that truly repent, and unfeignedly believe thy holy Gospel. Wherefore I beseech thee to grant me true Repentance and thy holy Spirit, that those things may please thee which I do at this present, and that the rest of my Life hereafter may be pure and holy. So that at the last I may come to thine eternal Joy, through *Jesus Christ* our Lord. *Amen.*

Our Father which art in Heaven. For thine is the Kingdom, &c.

O Lord open thou my Lips.

And my Mouth shall shew forth thy Praise.

The Morning Hymn.

A Wake my Soul, and speedily prepare: thy richest Sacrifice of humble Praise.

Arise and summon all thy Thoughts to make haste; and come and adore our great Redeemer.

Thou forbadeest thy Followers to weep for thee; and reservedst to thy self alone the shame and Grief.

Thou inviteest all the World to glory in thy Cross, and command'st us to delight in the Memory of thy Passion.

Sing then, all you dear bought Nations of the Earth: Sing Hymns of Glory to the holy *Jesus*.

Sing every one who pretends to Felicity: Sing immortal Praises to the God of our Salvation.

To him who for us endured so much Scorn,
and patiently received so many Injuries.

To him who for us sweat drops of Blood,
and drank of the Dregs of his Father's Wrath.

To thee eternal Lord of Heaven and Earth,
who for us was slain by the Hands of the
wicked.

Who for us was led away as a Sheep to the
Slaughter, and as a meek Lamb he opened
not his Mouth.

Whither, O my God, did thy Compassion
carry thee: How did thy Charity too far
prevail with thee!

Was it not enough to become Man for us;
but thou must suffer for us, even the Pains of
Death?

No, gracious Lord, thy Mercy still ob-
serv'd some Wants in our Nature as still un-
supplied.

Thou sawest our Fear of Suffering could
no way be abated, but by freely undergoing it
in thine own Person.

Have you seen a harmless Lamb stand si-
lently in the midst of ravenous Wolves.

So stood the Prince of Peace and Inno-
cence, besieg'd with a Ring of Savage *Jews*.

When they blasphemed him, he replied
not again; and when they injuriously struck
him, he only observed their Rashness.

When they provoked him with their ut-
most Malice, he pleaded their Excuse; and
when they killed him, he earnestly prayed for
their Pardon.

O strange

O strange Ingratitude of humane Nature! thus barbarously to crucify the World's Redeemer.

O admirable Love of the World's Redeemer! thus patiently to die for humane Nature.

Canst thou complain of thy little Troubles, when the King of Glory was thus afflicted.

We wear the Badge of a crucified Lord, and shall we shrink back at every Cross we meet.

Before our Eyes we see thee, O humble and meek *Jesus*! and shall thy Servants be proud and insolent?

Pity, O dear Redeemer, the Infirmities of thy Children, and strengthen with thy Grace our fainting Hearts.

Arm us, O glorious Conqueror, against all the Fears and Terrors of this World.

Arm all our Powers with those Celestial Virtues, of Faith and Hope, and invincible Love, that we may still go on, and resolutely meet whatever obstructs our Way to Heaven.

Since we must suffer as Christians, and deserve it as Sinners; Lord, let us bear it as becomes thy Servants.

Many we confess are the Follies of our Life, and our Consciences tremble at their own great Guilt.

Many are the times thou hast graciously pardoned us, and still we relapse and abuse thy Clemency.

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The Memory of our Transgressions is bitter to us, and the thought of our Ingratitude extremely afflicts us.

But is there any heap of Sins so vast, O Lord, as to exceed the Number of thy infinite Mercies?

O no, thou canst forgive more than we can offend; but thou wilt not forgive, unless we repent.

Unless we seek to thee for Peace and Reconcilement, and humble our selves in thy holy Presence.

Wherefore behold, O Lord, we fall down at thy crucified Feet, and there ask Pardon for our perverse Affections.

O glorious *Jesus*, behold to thee we bow, and humbly kiss the Dust in honour of thy Death.

Reverently we kiss thy pierced Hands, and implore Forgiveness of our wicked Actions.

Humbly we salute thy bleeding Side, and supplicate thy Grace to purify our Intentions.

All we can offer thy offended Majesty, to pacify the Justice of thy heavy Wrath,

Is only an humble Eye bath'd in Tears, and a penitent Heart broken with Contrition.

O thou our gracious and indulgent Lord, who freely pardons all that truly repent; Make us look seriously into our own Breasts, and heartily lament our many Failings.

Make us search diligently for our Bosom Sins, and strive to cast them out with Prayer and Fasting.

Open

Open thou, O Lord, our Lips to accuse our Crimes; our heinous Sins and grievous Offences.

Let us not blush to confess what we feared not to do, nor hereafter do what we shall fear to confess.

We confess our selves, O Lord, unworthy the least of thy Mercies, may thy sacred Passion make us worthy of the greatest.

Henceforward preserve us with thy powerful Grace, that no Temptation surprize or overcome us.

Glory be to the Father, &c.

As it was in the beginning, &c.

The Antiphon for the Morning.

IN remembrance of the Lord our God and Saviour *Jesus Christ*; who was led as a Sheep to the slaughter, as a *Lamb* without blemish is dumb before the Shearer, so he opened not his Mouth. In his Humiliation his Judgment was taken from him, and who shall declare his Generation; for his Life was taken away from the Earth now and for evermore. Behold the *Lamb of God* who takes away the Sins of the World, is sacrificed for the Sins and Salvation of all Mankind. For the Sins of the World he was slain, for the Sins of his People he was sacrificed without the Walls of *Jerusalem*. He suffered for our Transgressions, yea our Iniquities did he bear, and our Chastisement was upon him.

The

*The first Lesson for the Morning taken out of
Isaiah.*

AND I looked, and there was none to help, and I wondered that there was none to uphold: therefore my own Arm brought Salvation unto me, and my Fury it upheld me.

And I will tread down the People in my Anger, and make them drunk in my Fury; and I will bring down their Strength to the Earth.

For he said, Surely they are my People, Children that will not lye, so he was their *Saviour*.

In all their affliction he was afflicted, and the Angel of his Presence saved them, in his Love, and in his Pity he redeem'd them, and he bare them, and carried them all the Days of old.

He is despised and rejected of Men, a Man of Sorrows, and acquainted with Grief; and we hid, as it were, our Faces from him; he was despised, and we esteemed him not.

Surely he hath born our Grievs, and carry'd our Sorrows, yet we did esteem him stricken, smitten of God, and afflicted.

But he was wounded for our Transgressions, he was bruised for our Iniquities; the Chastisement of our Peace was upon him, and with his Stripes we are healed.

All we like Sheep have gone astray, we have turned every one to his own way; and
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the Lord hath laid on him the Iniquities of us all.

He was oppress'd, and he was afflicted, yet he opened not his Mouth; he is brought as a Lamb to the slaughter, and as Sheep before the Shearers is dumb, so he opened not his Mouth.

He was taken from Prison and from Judgment, and who shall declare his Generation; for he was cut off out of the Land of the living: for the Transgressions of my People was he stricken.

And he made his Grave with the wicked, and with the rich in his Death; because he had done no violence, neither was any deceit in his Mouth.

Proper Psalms for the Morning are the 3 and 143 Psalms.

The third Psalm.

Lord how are they increased that trouble me: many are they that rise up against me.

Many one there be that say of my Soul: there is no help for him in his God.

But thou, O Lord, art my defender: thou art my worship, and the lifter up of my Head.

I did call upon the Lord with my Voice: and he heard me out of his holy Hill.

I laid me down and slept, and rose me up again: for the Lord sustained me.

I will not be afraid for ten thousands of the People: that have set themselves against me round about.

Up Lord, and help me, O my God: for thou smitest all mine Enemies upon the Cheek-bone, thou hast broken the Teeth of the ungodly.

Salvation belongeth unto the Lord: and thy Blessing is upon thy People.

Glory be to the Father, &c.

As it was in the beginning, &c.

The 143 Psalm.

Hear my Prayer, O Lord, and consider my Desire: hearken unto me for thy Truth and Righteousness sake.

And enter not into Judgment with thy Servant, O Lord: for in thy sight shall no Man living be justified.

For the Enemy hath persecuted my Soul, he hath smitten my Life down to the Ground: he hath laid me in the darkness as the Men that have been long dead.

Therefore is my Spirit vexed within me: and my Heart within me is desolate.

Yet do I remember the time past, I muse upon all thy Works: yea I exercise my self in the Works of thy Hands.

I stretch forth my Hands unto thee: my Soul gaspeth unto thee as a thirsty Land.

Hear me, O Lord, and that soon, for my Spirit waxeth faint: hide not thy Face from me,

me, lest I be like unto them that go down into the Pit.

O let me hear thy loving kindness betimes in the Morning, for in thee is my Trust: shew thou me the way I should walk in, for I lift up my Soul unto thee.

Deliver me, O Lord, from mine Enemies: for I flee unto thee to hide me.

Teach me to do the thing that pleaseth thee, for thou art my God: let thy loving Spirit lead me forth into the Land of Righteousness.

Quicken me, O Lord, for thy Name sake: and for thy Righteousness sake bring my Soul out of trouble.

And of thy goodness slay mine Enemies: and destroy all them that vex my Soul, for I am thy Servant.

Glory be to the Father, &c.

As it was in the beginning, &c.

The second Lesson taken out of the 10th Chapter of the Epistle to the Hebrews. v. 16.

THIS is the Covenant that I will make with them: after those Days, saith the Lord, I will put my Laws into their Hearts, and in their Minds will I write them.

And their Sins and Iniquities will I remember no more.

Now where Remission of these is, there is no more offering for Sin.

Having therefore, Brethren, boldness to enter into the holiest by the Blood of Jesus.

Let

Let us draw near with a true Heart, in full assurance of Faith, having our Hearts sprinkled from an evil Conscience, and our Bodies washed with pure Water.

Let us hold fast the profession of our Faith without wavering; for he is faithful that promised.

And let us consider one another, to provoke unto Love and to good Works.

Not forsaking the assembling of our selves together, as the manner of some is; but exhorting one another, and so much the more as ye see the Day approaching.

For if we sin wilfully after that we have received the knowledge of the Truth, there remaineth no more sacrifice for Sins. But a certain fearful looking for of Judgment and fiery Indignation, which shall devour the Adversaries.

He that despised *Moses* Law, died without Mercy, under two or three Witnesses.

Of how much sorer Punishment suppose ye shall he be thought worthy, who hath trodden under Foot the Son of God, and hath counted the Blood of the Covenant wherewith he was sanctified an unholy thing, and hath done despite unto the Spirit of Grace.

For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord: and again the Lord shall judge his People.

It is a fearful thing to fall into the Hands of the living God.

But

But call to remembrance the former Days;
in which after ye were illuminated ye endured a great fight of Afflictions.

Partly whilst ye were made a gazing-stock both by Reproaches and Afflictions, and partly whilst ye became Companions of them that were so used.

For ye had compassion of me in my Bonds, and took joyfully the spoiling of your Goods; knowing in your selves that ye have in Heaven a better, and an enduring Substance.

Cast not away therefore your confidence, which hath great recompence of Reward.

For ye have need of Patience, that after ye have done the Will of God, ye might receive the Promise.

The Hymn to be said or sung after the second Lesson.

Christ's Crucifixion.

THE Lamb is eaten, and is not yet again
Preparing to be slain:

The Cup is full and mixt,

And must be drunk,

Wormwood and Gall,

To this are Draughts to beguile Care withal.

Yet the Decree is fix'd,

Doubled Knees, and Groans and Cries,

Prayers and Sighs, and flowing Eyes

Could not intreat.

His sad Soul sunk

Under the heavy pressure of our Sin,

The

Holy Sacrament.

25

*The Pains of Death and Hell
About him dwell.*

*His Father's burning Wrath did make
His very Heart, like melting Wax, to sweat*

Rivers of Blood;

Through the pure strainer of his Skin.

His boiling Body stood,

Bubbling all o'er;

As if the wretched whole

Were but one Door

To let in Pain and Grief,

And turn out all Relief.

O thou who for our sake

Didst drink up

This bitter Cup,

Remember us we pray,

In that Day

When down

The struggling Throats of wicked Men,

The Dregs of thy just Fury shall be thrown;

O then,

Let thy unbounded Mercy think

On us for whom

Thou underwentst this heavy Doom,

And give us of the Well of Life to drink. Amen.

Our Father which art in Heaven, &c.

After which the Suffrages following on your Knees.

Save us, O blessed Saviour of the World.

*Who by thy Cross and precious Blood
Hast redeemed us.*

*Help us, we beseech thee, O God of our Sal-
vation.*

C

And

And for the Glory of thy Name deliver us,
and be merciful unto us Sinners, for thy Names
sake.

Have Mercy on us: O Lord, have Mercy
on us.

For our whole Trust is in thee.

And under the shadow of thy Wings will
we hope.

Till our Iniquities pass away.

Have Mercy upon us, O Lord, for we are
weak.

And heal us, O Lord, for we have sinned
against thee.

Our Iniquities are gone over our Head.

And like a sad Burthen sit heavy upon us.

Wilt not thou, O God, require an account
of these things.

Wilt not thou examine every Passage of our
Lives.

Thou seeest the Secrets of our Hearts.

And our darkeſt *Sins* are not hid from thee.

Lord, make us judge our ſelves, leſt we be
condemn'd with the World.

And chaſtiſe our ſelves, leſt we be puniſh'd
by thee.

Pardon, O Lord, the Iniquity of our Sins.

And graciously remove away all thy Puniſh-
ments.

Enter not into Judgment with thy Servants
O Lord.

For in thy ſight ſhall no Man living be ju-
ſtified.

Our Ruin, we confess, is wholly from our selves.

And all our Hope is in thy Salvation.

Pity us, O Lord, thou who knowest whereof we are made.

And wean us from this World; thou who madeest us for a better.

O Lord, hear our Prayer.

And let our Cry come unto thee,

Then may follow this short Litany.

O God the Father of Heaven, have Mercy upon us most miserable Sinners.

O God the Son, Redeemer of the World, have Mercy upon us most miserable Sinners.

O God the Holy Ghost, proceeding from the Father and the Son, have Mercy upon us most miserable Sinners.

O holy, blessed and glorious Trinity, three Persons and one God, have Mercy upon us most miserable Sinners.

Remember not, Lord, our Offences, nor the Offences of our Forefathers, neither take thou vengeance of our Sins. Spare us, good Lord, spare thy Servants whom thou hast redeemed with thy most precious Blood, and be not angry with us for ever.

Spare us good Lord.

From all Evil and Mischief, from Sin, from the Crafts and Assaults of the Devil, from thy Wrath, and from everlasting Damnation,

Good Lord deliver us.

From all blindness of Heart, from Pride, Vainglory and Hypocrisy; from Envy, Hatred and Malice, and all Uncharitableness,

Good Lord deliver us.

From Fornication and all other deadly Sin,
Here name the particular Sins you are guilty of. (as &c.) and from all the Deceits of the World, the Flesh, and the Devil,

Good Lord deliver us.

From hardness of Heart, from contempt of thy Word and Commandments, and from all evil Thoughts that may assault and hurt our Souls,

Good Lord deliver us.

From all Adversities that may happen to our Bodies, from noisome and infectious Diseases, and from sudden Death,

Good Lord deliver us.

By thine Agony and bloody Sweat, by thy Crois and Passion, by thy precious Death and Burial, and by thy victorious descension into Hell,

Good Lord deliver us.

By thy glorious Resurrection and Ascension, and by the wonderful coming of the Holy Ghost,

Good Lord deliver us.

In all time of our Tribulation, in all time of our Wealth, in the hour of Death, and in the Day of Judgment,

Good Lord deliver us.

We who are most vile and miserable Sinners, do beseech thee to hear us, O Lord God, and that it may please thee to illuminate thy
 holy

holy Catholick Church with the Spirit of Truth, Amity and Concord; that all who are called Christians may be united in thy holy Faith and Doctrine;

We beseech thee to hear us, good Lord.

That it may please thee to save and defend our most gracious Sovereign Lord the King, and all the Royal Family, giving them Victory over all their Enemies;

We beseech thee to hear, &c.

That it may please thee to direct and strengthen them in thy true Faith, Fear and Love, and that they may evermore have confidence in thy Mercy, and ever seek thy Honour and Glory;

We beseech thee to hear, &c.

That it may please thee to bless and guide with thy holy Spirit, all the Clergy; the Lords of his Majesty's most honourable Privy Council, the Nobility and Gentry; that by their Lives and Conversations they may greatly promote the Glory of thy Church militant here on Earth;

We beseech thee to hear, &c.

That it may please thee to give us the increase of Grace, to hear meekly thy Word, and to receive it with pure Affection, and to bring forth the Fruits of the Spirit;

We beseech thee to hear, &c.

That it may please thee to give us an Heart to love and dread thee, and diligently to live after thy Commandments;

We beseech thee to hear, &c.

That it may please thee to Strengthen and Comfort the weak hearted, to raise up them that fall, and finally to beat down Satan under our Feet;

We beseech thee to hear, &c.

That it may please thee to succour, help and comfort all that are in Captivity, Bonds and Imprisonments; as also all that are in Danger, Necessity, and Tribulation;

We beseech thee to hear, &c.

That it may please thee to bring into the way of Truth all those that have erred and are deceived;

We beseech thee to hear, &c.

That it may please thee to give to all Men a due preparation of Mind, and especially me thy Servant at this time, that I may worthily participate this holy Sacrament;

We beseech thee to hear, &c.

And to this end may it please thee to have Mercy upon all Men, and grant Conversion to all *Jews, Turks, Infidels and Hereticks*, and to reclaim all Schismatics;

We beseech thee to hear, &c.

That it may please thee to reconcile our Enemies, pardon and forgive our Persecutors and Slanderers, and to turn their Hearts;

We beseech thee to hear, &c.

O Son of God, we beseech thee to hear us.

O Lamb of God, that takest away the Sins of the World,

Grant us thy Peace.

Holy Sacrament.

31

O Lamb of God, that takest away the Sins
of the World,

Have Mercy upon us.

O *Christ* hear us.

Lord have Mercy upon us.

Christ have Mercy upon us.

Lord have Mercy upon us.

Our Father which art in Heaven, &c.

O Lord deal not with us after our Sins.

Neither reward us after our Iniquities.

From our Enemies defend us, O *Christ*.

Graciously look upon our Afflictions.

Pitifully behold the Sorrows of our Hearts.

Mercifully forgive the Sins of thy People.

Favourably with Mercy hear our Prayers.

O Son of *David*, have Mercy upon us.

Both now and ever vouchsafe to hear us, O
Christ.

Graciously hear us, O *Christ*; graciously
hear us, O Lord *Christ*.

O Lord let thy Mercy be shewed upon us.

As we do put our Trust in thee.

WE humbly beseech thee, O Father, mer-
cifully to look upon our Infirmities;
and for the Glory of thy Name turn from us
all those Evils that we have most righteously
deserved, and grant that in all our Troubles
we may put our whole Trust and Confidence
in thy Mercy; and evermore serve thee in
Holiness and Pureness of Living, to thy Ho-
nour and Glory, through our only Mediator
and Advocate, *Jesus Christ* our Lord. *Amen.*

Then may be said the two following Collects.

ALmighty and everlasting God, who of thy tender Love towards Mankind hast sent thy Son our Saviour *Jesus Christ* to take upon him our Flesh, and to suffer Death upon the Cross, that all Mankind should follow the Example of his great Humility; mercifully grant that we may both follow the Example of his Patience, and also be made Partakers of his Resurrection, through the same *Jesus Christ*, our Lord. *Amen.*

GRant, O Lord, that in all our Sufferings here upon Earth for the Testimony of thy Truth, we may stedfastly look up to Heaven, and by Faith behold the Glory that shall be revealed; and being filled with the Holy Ghost, may learn to love and bless our Persecutors by the Example of thy first Martyrs, who prayed for their Murderers to thee, O blessed *Jesus*, who standest at the Right Hand of God to succour all those that suffer for thee, our only Mediator and Advocate. *Amen.*

*The Epistle, Hebrews, Part of Chap. xi. v. 32.
and Chap. xii. to v. 12.*

AND what shall I more say; for the time would fail me to tell of *Gideon*, and of *Barack*, and of *Sampson*, and of *Jephtha*; of *David* also, and *Samuel*, and of the Prophets. Who through Faith subdued Kingdoms, wrought Righteousness, obtained Promises, stopped the Mouths of Lions, quenched the Violence

Violence of Fire, escaped the Edge of the Sword; out of Weakness were made strong, waxed valiant in Fight, turned to Flight the Armies of the Aliens: Women received their Dead raised to Life again, and others were tortur'd, not accepting Deliverance, that they might obtain a better Resurrection; and others had Trial of cruel Mockings and Scourgings, yea moreover of Bonds and Imprisonments. They were *stoned*, they were sawn asunder, were tempted, were slain with the Sword. They wandred about in Sheep's Skins and Goats Skins, being destitute, afflicted, tormented, (of whom the World was not worthy:) They wander'd in Deserts, and in Mountains, and in Dens and Caves of the Earth. And these all having obtained a good Report through Faith, received not the Promise; God having provided some better thing for us, that they without us should not be made perfect. Wherefore seeing we also are compassed about with so great a Cloud of Witnesses, let us lay aside every Weight, and the Sin which doth so easily beset us, and let us run with Patience the Race that is set before us, looking unto *Jesus*, the Author and Finisher of our Faith; who for the Joy that was set before him endured the Cross, despising the Shame, and is set down at the Right Hand of the Throne of God. For consider him that endured such Contradiction of Sinners against himself, lest ye be weary, and faint in your Minds. Ye have not yet resisted

unto *Blood*, striving against Sin: And ye have forgotten the Exhortation which speaketh unto you as unto Children. My Son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him; for whom the Lord loveth, he chasteneth, and scourgeth every Son whom he receiveth. If ye endure chastening, God dealeth with you as Sons; for what Son is he whom the Father chasteneth not. But if ye be without Chastisement, whereof all are Partakers, then are ye Bastards, and not Sons. Furthermore, we have had Fathers of our Flesh which corrected us, and we gave them Reverence: Shall we not much rather be in Subjection unto the Father of Spirits, and live: For they verily for a few Days chastened us after their own Pleasure; but he for our Profit, that we might be Partakers of his Holiness. Now no chastening for the present seemeth joyous, but rather grievous: Nevertheless, afterward it yieldeth the peaceable Fruit of Righteousness unto them that are exercised thereby.

The Gospel. St. Luke, Chap. xxiii. v. 1, &c.

AND the whole Multitude arose, and led him to *Pilate*, and they began to accuse him; saying, We found this Fellow perverting the Nation, and forbidding to give Tribute to *Cesar*; saying, that he himself is *Christ*, a King. And *Pilate* asked him, saying, art thou the King of the *Jews*? And he answered him, and said, thou sayest it. Then

Then said *Pilate* to the chief Priests and to the People, I find no Fault in this Man; and they were the more fierce, saying, he stirreth up the People, teaching throughout all *Jewry*, beginning from *Galilee* to this Place. When *Pilate* heard of *Galilee*, he asked whether the Man were a *Galilean*: And as soon as he knew that he belong'd unto *Herod's* Jurisdiction, he sent him to *Herod*, who himself was also at *Jerusalem* at that time. And when *Herod* saw *Jesus*, he was exceeding glad; for he was desirous to see him of a long Season, because he had heard many things of him, and he hoped to have seen some Miracle done by him. Then he questioned him in many things, but he answered him nothing; and the chief Priests and *Scribes* stood and vehemently accused him: -And *Herod* with his Men of War set him at nought, and mocked him, and arrayed him in a gorgeous Robe, and sent him again to *Pilate*: And *Pilate*, when he had called together the chief Priests and the Rulers, and the People said unto them, ye have brought this Man unto me as one that perverteth the People, and behold! I having examined him before you, do find no Fault in this Man touching those things whereof ye accuse him: No, nor yet *Herod*, for I sent you to him, and lo! nothing worthy of Death is done unto him. I will therefore chastise him, and let him go; for of necessity he must release one unto them at the Feast: And they cried out all at once, saying, away with this

Man, and release unto us *Barabbas*, who, for a certain Sedition made in the City, and for Murder, was cast in Prison. *Pilate* therefore willing to release *Jesus*, spake again to them: But they cried, saying, Crucify him, Crucify him. And he said unto them the third time, why? What Evil hath he done? I have found no Cause of Death in him: I will therefore chastise him, and let him go: And they were instant, with loud Voices, requiring that he might be crucified. And the Voices of them and the chief Priests prevailed; and *Pilate* gave Sentence that it should be as they required: And he released unto them him, that for Sedition and Murder was cast into Prison; but he delivered *Jesus* to their Will. And there were also two other Malefactors led with him to be put to Death. And when they were come to *Mount Calvary*, there they crucified him and the Malefactors, one on the Right Hand, and the other on the Left. Then said *Jesus*, Father forgive them, for they know not what they do. And they parted his Raiment, and cast Lots for his Vesture: And the People stood beholding, and the Rulers also with them derided him, saying, he saved others; let him save himself, if he be *Christ*, the chosen of God: And the Soldiers also mocked him, offering him Vinegar, and saying, If thou be the King of the *Jews*, save thy self: And a Superscription also was written over him in Letters of *Greek*, and *Latin*, and *Hebrew*; THIS IS THE KING OF

OF THE JEWS. And one of the Male-factors which were hanged, railed on him, saying, if thou be *Christ*, save thy self and us. But the other answering, rebuked him, saying, dost not thou fear God, seeing thou art in the same Condemnation, and we indeed justly, for we receive the due Reward of our Deeds: But this Man hath done nothing amiss. And he said unto *Jesus*, Lord, remember me when thou comest unto thy Kingdom. And *Jesus* said unto him, verily, verily, I say unto thee, to day shalt thou be with me in Paradise. And it was about the sixth Hour; and there was a Darknes over all the Earth until the ninth Hour: And the Sun was darkened, and the Vail of the Temple was rent in the midst. And when *Jesus* had cried with a loud Voice, he said, Father into thy Hands I recommend my Spirit: And having said thus, he gave up the Ghost. Now when the Centurion saw what was done, he glorified God, saying, certainly this was a righteous Man. And all the People that came together to that Sight beholding the things which were done, smote their Breasts, and returned: And all his Acquaintance, and the Women that followed him from *Galilee*, stood afar off, beholding these things.

Then may follow the Apostle's Creed. After which the concluding Prayers.

ALmighty God, we beseech thee graciously to behold this thy Family, for which

which our Lord *Jesus Christ* was contented to be betrayed, and given up into the Hands of wicked Men, and to suffer Death upon the *Cross*, who now liveth and reigneth with thee and the Holy Ghost, ever one God, World without End. *Amen.*

O Merciful God, who hast made all Men, and hatest nothing that thou hast made, nor wouldest the Death of a Sinner; but rather that he should be converted, and live: Have Mercy upon all *Jews, Turks, Infidels* and *Hereticks*, and take from them all Ignorance, Hardness of Heart, and Contempt of thy Word, and so fetch them home, blessed Lord, to thy Flock, that they may be saved among the Remnant of the true *Israelites*, and be made one Fold under one Shepherd, *Jesus Christ*, our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, World without End. *Amen.*

Blessed Lord, who hast so graciously invited me to partake of the Merits of thy Death and Resurrection, convey'd to me in the most holy Sacrament: Grant that I may receive it to the Remission of my past Sins, and to the Preservation of my Soul against future Temptations, to the correcting the Deformities of my Mind, and the rooting out all evil Customs from my Heart, to the enlightening of my Understanding, to the strengthening of my Faith, and that I may be able to give a good Account at the dreadful Seat of thy Judicature, help me to spend this Day and every Day

Day in thy Fear, and in the Offices of thy holy Religion. Let thy Mercy pardon me, thy Angels guard me, and thy Goodness lead me to Repentance, that I may live and die thine, and after Death, be translated to those glorious Mansions of Bliss and Happiness, where Angels and Archangels sing their Hallelujahs, and thy Saints and Servants continually praise thee, now and for ever. *Amen.*

O Blessed Lord, whose Mercy is over all thy Works, we beseech thee to have Mercy upon all Men, and grant that the precious Ransom which was paid by thy Son for all, may be effectual to the saving of all. Give thy Grace to all that are in Darknes, and thy converting Grace to all that are in Sin. Look with the tenderest Compassions upon the universal Church, O be favourable and gracious unto *Sion*, build thou the Walls of *Jerusalem*, unite all those that profess thy Name to thee by Purity and Holiness, and to each other by brotherly Love. Have Mercy on this desolate Church and sinful Nation; make us so truly to repent of those crying Sins which have provoked thy Judgments, that thou mayest turn and repent, and leave behind thee a Blessing. Bless those whom thou hast appointed our Governours, whether in Church or State; so rule their Hearts, and strengthen their Hands, that they may neither want Will nor Power to punish *Wickedness* and Vice, and to maintain God's true Religion and Virtue. Have Pity, O Lord, on all that are in Affliction,
be

be a Father to the Fatherless, and plead thou the Cause of the Widow, comfort the feeble minded, support the Weak, heal the Sick, relieve the Needy, defend the Oppressed, and administer to every one according to their several Necessities. Let thy Blessing rest upon all that are near or dear to me, and grant them whatsoever thou seest necessary either for their Souls or Bodies (as my Father, &c.) Reward all those that have done me good, and pardon all them that have done or wisht me evil, and work in them and me all that good which may make us acceptable in thy sight. Through *Jesus Christ* our Lord. *Amen.*

Blessed *Jesus*, who when thy sacred Body suffered its most acute Pains, and thy innocent Soul felt its most afflicting Agonies, wert ready to implore thy Father's forgiveness on thy most imbitter'd Adversaries, be thou pleased to forgive my Enemies, Persecutors and Slanderers, and to turn their Hearts, and so enable me by thy holy Spirit to walk in thy Steps, that I may bless them that curse me, and do good to them that hate me, and pray for them that despitefully use me; whether they are my Enemies justly or without cause, wilfully or unwillingly, by what means or way soever they have done me Injury, Father forgive them; and with the same earnestness I desire it, as I desire Pardon at thy Hands, for no Man can use me worse than thy Enemies did thee, whom thou forgavest, and intreated thy Father's Mercy for them.

When

When they curse do thou bless, and remove from me and all Mankind all Bitterness, Wrath, Anger, Clamour, Evil speaking, and Malice, and whatever else may grieve thy holy Spirit, that we may be kind one towards another, tender hearted, forgiving one another, even as God for thy sake hath forgiven us. That the Spirit of Love may subdue in us all desires of Revenge, that we may be followers of those Rules which be pure and peaceable, and at last may be admitted into the Habitations of eternal Joy and Felicity, through thy Merits and Mediation, who art the great Reconciler, the Angel of the Covenant, *Jesus Christ* the Righteous. *Amen.*

MAY the Power of God the Father protect me, the Wisdom of God the Son enlighten me, the Operations and Assistances of thy holy Spirit quicken me. And may the holy Trinity keep me under the shadow of their Wings till I come to the Palace of Glory. *Amen.*

NOW our Lord *Jesus Christ* himself, and God even our Father which hath loved us, and hath given us everlasting Consolation and good Hope thro' Grace, strengthen and establish our Hearts in every good Word and Work. To him be Glory for ever. *Amen.*

The end of the Morning Service.

Meditations Prayers, &c. to be used at Noon.

I Am this Day to examine my self, and to confess my Sins to Almighty God, and to adjust

adjust the Accounts between God and my own Soul. It is easie to be another Man's flatterer, but it is natural to be my own. It is a fearful thing to fall into the Hands of the living God, and therefore I am resolved impartially to state my Affairs, and confess my manifold Sins and Wickednesses, that God may pardon me; and tho' the enquiry be terrible and affrighting, yet I had rather pass this private Scrutiny, than have my Offences exposed to the view of Men and Angels. It is the greatest of Happinesses to be innocent and never to offend, but the next instance of Felicity is to be penitent. I am conscious to my self that I have been a Criminal, but I am resolved not to continue in my Crimes. I will call my Transgressions to remembrance that God may blot them out of his Memory and I will judge my self in this World, that I may be saved in the Day of the Lord. To this end therefore that I may put my self into a capacity to obtain God's Pardon for my Sins whose Number is unaccountable, whose Burden then is intolerable, and whose Remembrance is very grievous unto me; and that I may not approach the tremendous Feast without the wedding Garment, I will with all Humility and Lowliness of Heart, lay open the Closet of my Mind, and supplicate God to have Mercy upon me a forlorn Wretch and miserable Sinner.

The Initiatory for Noon.

TO the Lord our God belong Mercies and Forgivenesses, though we have rebelled against him; neither have we obeyed the Voice of the Lord our God to walk in his Laws which he hath set before us.

I will arise and go to my Father, and will say unto him, Father, I have sinned against Heaven, and before thee, and am no more worthy to be called thy Son.

When the wicked Man turneth away from his Wickedness that he hath committed, and doth that which is lawful and right, he shall save his Soul alive.

If we say that we have no Sin we deceive our selves, and the Truth is not in us: But if we confess our Sins he is faithful and just to forgive us our Sins, and to cleanse us from all Unrighteousness.

I acknowledge my Transgressions, and my Sin is ever before me. Hide thy Face from my Sins, and blot out all my Iniquities.

Then may be said.

Our help is in the Name of the Lord.

Who hath made Heaven and Earth.

After which may be said those two Prayers following, preparatory to Examination and Confession.

ALmighty God, unto whom all Hearts be open; all Desires known, and from whom no Secrets are hid; cleanse the Thoughts of

of my Heart by the Inspiration of thy holy Spirit, through *Jesus Christ* our Saviour. *Amen.*

A Lmighty and everlasting God, who hastest nothing that thou hast made; and dost forgive the Sins of all them that are Penitent; create and make in me a new and contrite Heart, that I worthily lamenting my Sins, and acknowledging my Iniquities, may obtain of thee the God of all Mercy, perfect Remission and Forgiveness, thro' *Jesus Christ* our Lord. *Amen.*

Brief Heads of self Examination upon each Commandment, as they respect our Duty to God, our Neighbour, and our selves; taken out of the whole Duty of Man, and other pious Writings of the Ministers of the Church of England.

Commandment I.

D Enying the Being of a God. Wickedly renouncing him by Apostasy. Not loving God above all other things in this World. Fearing Men, and fearing the displeasure of the World more than God. Despairing of his Mercy, and encouraging our selves in *Wickedness*. Fearing Man more than God, by committing Sin to shun some outward Suffering. Not trusting on God in Dangers and Distresses, but using unlawful means to bring us out of them; not looking up to God for a Blessing on our honest Endeavours.

After

Holy Sacrament.

54

After which say,

God be merciful to me a Sinner, and lay not his (or these) Sins to my charge.

Commandment II.

WOrshipping God by Images. Entertaining gross and false Conceptions of him. Wilfully omitting coming to Church. Behaving our selves irreverently in his House. Refusing to come to the Lord's Supper when called to it. Rashly and unadvisedly coming to the Lord's Table without due Preparation. Behaving our selves irreverently at it without Devotion and spiritual Affection. Neglecting to keep the Promises made at it.

God be merciful to me a Sinner, and lay not his (or these) Sins to my charge.

Commandment III.

Prophaneing God's Name by blasphemous Thoughts or Discourses. Giving others occasion to blaspheme him by our vile and wicked Lives. Taking unlawful Oaths. Perjury. Swearing in ordinary Conversation. Profanely jesting upon, or abusing his holy Places, Persons, or any thing else dedicated to his Service. Breaking our own Vows and Resolutions, especially our Baptismal and Sacramental.

God be merciful to me a Sinner, and lay not his (or these) Sins to my charge.

Commandment IV.

Neglecting the worship of God on his Sabbaths. Spending a great part thereof in vain Sports, idle Discourses, or unnecessary

fary Visits; suffering others to prophane the Lord's Day, when it may be in my power to prevent their so doing. Not taking deeply to heart the desolations of God's Church.

God be merciful to me a Sinner, and lay not this (or these Sins) to my Charge.

Commandment V.

STubborn and undutiful towards our natural Parents. Rejecting their Counsels. Despising their Government. Coveting their Estates before their Death. Not ministring to their wants as far as we are able. Neglecting to pray for God's Blessing upon all sorts of Parents. Mothers refusing to nurse them without a just impediment. Fathers not bringing them timely to holy Baptism. Not early instructing them in the ways of Virtue. Suffering them, for want of timely Correction, to get Customs of sinning. Setting them evil Examples. Discouraging them by harsh and cruel Usage. Consuming their Portions in our own riot. Not seeking to entail a Blessing on them by our Christian Lives. Not heartily praying for them. Not reverencing our civil Parent the lawful Magistrate. Judging and speaking evil of him. Refusing him his just Tribute. Sowing Sedition among his People. Rising up in Rebellion against him, or siding with them that do. Dethroning him. Banishing him, or Murdering him. Despising our spiritual Fathers. Not obeying those Commands of God they deliver us. Withholding from them their just Maintenance.

Forsaking

Forfaking their lawful Communion to follow factious, schismatical and rebellious Teachers. Having no fellow feeling of their Sufferings. Unkind, froward and unquiet Behaviour toward the Husband or Wife. Unfaithfulness to the Bed. Not bearing with the Infirmities of each other. The Wife resisting the lawful Commands of her Husband. Her striving for Rule and Dominion over him. Not praying for each other. Not endeavouring to advance each others spiritual and temporal Good. Servants disobeying the lawful Commands of their Masters. Carelessly wasting their Goods. Murmuring at their Rebukes. Idleness. Eye-service, Masters using Servants Tyrannically and cruelly. Suffering them to neglect their Duty. Having no care of their Souls. Not instructing them in the Principles of Religion. Never admonishing them when they commit Sin. Allowing them no Time and Opportunity for Prayer, and the Worship of God.

God be merciful to me a Sinner, and lay not this (or these) Sins to my charge.

Commandment VI.

Murder open or secret. Drawing Men to Intemperance, or other Vices, which may procure Diseases or Death. Maiming or hurting the Body of our Neighbour; stirring Men up to Quarrelling, or Fighting; ensnaring our Neighbour's Soul in Sin, by Command, Counsel, Enticement, or Example; affrighting him from Godliness by our scoffing
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at it. Not seeking to bring those to Repentance whom we have led into Sin. Wounding the good Name and Reputation of our Neighbour, by false and contumelious Speeches.

—*God be merciful to me a Sinner.*

Commandment VII.

Actual Adultery and Fornication. Unclean-ness, unnatural Lusts; Unclean-ness of the Eye or Hand; filthy and obscene Talking; impure Fancies and Desires; height-ning of Lust by pampering the Body; not labouring to subdue it by Fasting, Prayer, and other Severities.

God be merciful to me a Sinner, and lay not this (or these) Sins to my charge.

Commandment VIII.

Guilty of common Stealing. Contracting Debts when conscious we cannot pay them; not paying what we borrow; never paying what we voluntarily promised; keep- ing back the Wages of the Servant, or Hire- ling; Unfaithfulness in Trusts, whether to the Living or Dead; using Arts of Deceit in Buy- ing and Selling; exacting upon the Necessi- ties of our Neighbour; wasting our own Estates, or others, so as to leave our own or their Children Beggars.

God be merciful to me a Sinner, and lay not this (or these Sins) to my Charge.

Commandment IX.

Blasting the Credit of our Neighbour by false Witness. By Railing; by Whis- pering; being forward to believe all ill Re- ports

ports of our Neighbour; groundless Suspitions; rash judging of him; despising him for his Infirmities; inviting others to do so, by scoffing and deriding him; bearing Malice in the Heart; secret wishing Death, or Hurt, to our Neighbour; rejoycing when any Ill befalls him; neglecting to make what Satisfaction we can for any sort of Injury done to our Neighbour; not assisting him to our Power in his Bodily Distresses; not defending his good Name when we know him slandered; not loving and forgiving our Enemies; taking actual Revenges upon them; not relieving them when in Poverty.

God be merciful to me a Sinner, and lay not this (or these Sins) to my Charge.

Commandment X.

SPoiling the Goods of others upon Spite or Malice; coveting to gain them to our selves; Oppression by Violence and Force, or Colour of Law; going to Law upon frivolous and light Occasions; not loving Peace; bearing inward Hatred to those we sue; not labouring to make Peace among others; coveting our Neighbour's Wife; actually defiling her; inwardly lusting after her.

God be merciful to me a Sinner, and lay not this (or these Sins) to my Charge.

When you intend to examine the State of your Soul (especially before receiving the blessed Sacrament) read them over seriously and deliberately; and at every particular Sentence ask thine own Heart; Am I guilty, or

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not

not guilty, of transgressing this Part of the Commandment. And whatsoever, by such Examination, thou findest thy self faulty in, confess particularly and humbly to God with all the heightning Circumstances which may any way increase their Guilts; asking God's Pardon for the Time past, and resolving never to commit the like for the future: After which you may use the following Confession and Resolution.

In the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

I Who am a most wretched and miserable *Sinner*, here personally appearing, and
* Here cast your self upon the Ground with all Humility.
 * prostrate unto the Majesty of the great and dreadful *God*, and in the Presence of his holy Angels, having in Remembrance the exceeding Mercy of his great Goodness towards me, whom he hath created of nothing, preserved, sustained, and loved, when I was most unworthy of any thing; whom he hath of his incomprehensible Clemency so often invited to Repentance, and whole Conversion and Amendment he hath so patiently expected; as also having in Memory, that at the Day of my Christening I was so happily and holily vowed and dedicated unto my God to be his Child, and to live in his continual Service, and that contrary to the Profession which was then made in my Name, and in my Behalf, I have so many and sundry times so grievously violated

violated my *Vows*, and profaned my sacred Promises, and employ'd my Soul and Body to the Service of the World, the Flesh and the Devil, * in thereby turning a Refugee from my *Saviour*, and contemning the Goodness of the Lord, who bought me. At length, recalling my self to mind, and with all Lowliness and Devotion casting my Soul and Body prostrate before the dreadful Throne of his Justice, do acknowledge, confess, and yield my self a most wretched and miserable Sinner, guilty of that Death and Passion which *Christ* once suffered for me upon the tormenting Cross. But turning my self to the Throne of his infinite Mercy, and with all my Might and Force, from the very *Bowels* of my Heart, detesting the Iniquities of my fore-pass'd Life; I most humbly beg and crave Pardon for the same, with an entire Absolution from all my Sins, even for the precious Death and Passion's Sake of my *Lord* and Saviour *Jesus Christ*, upon whom, as upon the only Foundation of my Hope, I repose all my Confidence, and unto whom I promise and confirm again; I avow and solemnly renew the sacred Profession of loyal Service and Fidelity which was made in my Name, and in my Behalf, unto him at my holy Baptism, renouncing unfeignedly the Vanities of this wicked World, the Lusts of the Flesh, and the evil Suggestions of the Devil, and con-

* Here having put down in a Piece of Paper, or Catalogue for that Purpose, what Sins you find your self guilty of, according to the foregoing Examen, make a particular Confession of them, with all their aggravating Circumstances.

verting my self unto my most gracious and merciful God. I desire, deliberate, purpose, and fully resolve, to love, honour, and serve him for ever hereafter; giving and dedicating to him for this end the Faculties of my Soul, and the Members of my Body, to be his faithful, loyal, and obedient Subjects and Servants for ever; without unsaying, revoking, or repenting me of this my holy and sacred Promise, or any part thereof: And I invoke all the heavenly Hosts to witness these my sincere Intentions, my unfeigned Desire to continue in these my Resolutions: And if it shall happen at any time hereafter, through the Frailty of Nature, Violence of Sicknes, or Suggestion of my ghostly Enemies, that I am brought to think, say, or do, any thing contrary to this my holy Purpose, I do here revoke it beforehand, and protest from my Soul, even before *Christ* and his holy Angels, that I give no Consent thereunto. And I most humbly beseech Almighty God the Father, Son, and Holy Ghost, to confirm me in this constant Resolution, and to accept of this my broken and contrite Heart which he hath promised not to despise, entirely desiring his Fatherly Goodness, that as he hath given me a Desire and Will to purpose, so he would give me Strength and Grace to perform all holy Actions, through *Jesus Christ*. Amen.

Then

Then may follow.

TURN thou me, O good Lord, and so shall I be turned. Be favourable, O Lord, be favourable to thy Servant, who turns to thee in weeping, fasting and praying. For thou art a merciful God, full of Compassion, Long-suffering, and of great Mercy: Thou sparest when we deserve Punishment, and in thy Wrath thinkest upon Mercy. Spare thy Servant, good Lord, spare me, and suffer me not to be brought to Confusion. Hear me, O Lord, for thy Mercy is great; and after the Multitude of thy Mercies look upon me, through the Merits and Mediation of thy blessed Son, *Jesus Christ*, our Lord. *Amen.*

After which may be read the following Psalm with all imaginable Devotion, the Penitent still upon his Knees.

HAVE Mercy upon me, O God, after thy great Goodness: according to the multitude of thy Mercies do away mine Offences.

Wash me thoroughly from my Wickedness, and cleanse me from my Sins.

For I acknowledge my Faults: and my Sin is ever before me.

Against thee only have I sinned, and done this Evil in thy Sight: that thou mayest be justified in thy Saying, and clear when thou art judged.

Behold I was shapen in Wickedness, and in Sin hath my Mother conceived me.

But lo! thou requirest Truth in the inward Parts, and shalt make me to understand Wisdom secretly.

Thou shalt purge me with Hyssop, and I shall be clean: thou shalt wash me, and I shall be whiter than Snow.

Thou shalt make me hear of Joy and Gladness: that the Bones which thou hast broken may rejoyce.

Turn thy Face from my Sins: and put out all my Misdeeds.

Make me a clean Heart, O God, and renew a right Spirit within me.

Cast me not away from thy Presence: and take not thy holy Spirit from me.

O give me the Comfort of thy Help again: and establish me with thy free Spirit.

Then shall I teach thy Ways unto the Wicked: and Sinners shall be converted unto thee.

Deliver me from Blood-guiltiness, O God, thou that art the God of my Health: and my Tongue shall sing of thy Righteousness.

Thou shalt open my Lips, O Lord, and my Mouth shall shew forth thy Praise.

For thou desirest not Sacrifice, else would I give it thee: but thou delightest not in Burnt-Offerings.

The Sacrifice of God is a troubled Spirit: a broken and contrite Heart, O God, shalt thou not despise.

O be

Holy Sacrament.

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O be favourable and gracious unto Sion :
build thou the Walls of *Jerusalem*.

Then shalt thou be pleased with the Sacrifice of Righteousness, with the Burnt-Offerings and Oblations : then shall they offer young Bullocks upon thine Altar.

Glory be to the Father, &c.

As it was in the Beginning, &c.

Then the Lesson following, taken out of divers Places of the holy Scriptures, which greatly set forth God's Clemency, in pardoning repentent Sinners.

I Even I, saith the Lord, am he that blot-teth out thy Transgressions for my own Sake, and will not remember thy Sins.

Though your Sins be as Scarlet, they shall be as white as Snow ; though they be red like Crimson, they shall be as Wool.

Let the wicked Man forsake his Way, and the unrighteous Man his Thoughts, and let him return unto the Lord, and he will have Mercy upon him ; and to our God, for he will abundantly pardon him.

As I live, saith the Lord God, I have no Pleasure in the Death of the Wicked, but that the Wicked turn from his Way and live.

The Lord is merciful and gracious ; slow to Anger, and plenteous in Mercy.

He hath not dealt with us after our Sins, nor rewarded us according to our Iniquities.

For as the Heaven is high above the Earth, so great is his Mercy towards them that fear him.

As far as the East is from the West, so far hath he removed our Transgressions from us.

Even as a Father pitieth his own Children, so is the Lord merciful to those that fear him.

The Lord healeth the broken in Heart, and bindeth up their Wounds.

The Lord taketh Pleasure in them that fear him: in those that hope in his Mercy.

The Blood of *Jesus Christ* cleanseth us from all Sin.

This is a faithful Saying, and worthy of all Acceptation, that *Jesus Christ* came into the World to save Sinners, of whom I am chief.

He is the Propitiation for our Sins, and for the Sins of the whole World.

Whosoever liveth and believeth in him, shall never die.

Behold the Lamb of God, that taketh away the Sins of the World.

He shed his Blood for the Remission of Sins.

Who shall separate us from the Love of *Christ*; shall Tribulation, or Distress, or Persecution.

He would have all Men to be saved, and come unto the Knowledge of the Truth.

For there is one God, and one Mediator between God and Men, the Man *Christ Jesus*, who gave himself a Ransom for all.

Come unto me, all ye that labour and are heavy laden, and I will give you rest.

For God so loved the World, that he gave his only begotten Son; that whosoever believeth on him should not perish, but have everlasting Life.

He that believeth in me, tho' he were dead, yet shall he live.

I am the Bread of Life; he that cometh to me shall never hunger, and he that believeth in me shall never thirst.

All that the Father giveth me shall come to me; and him that cometh to me, I will in no-wise cast out.

And this is the Will of him that sent me, that every one that believeth on the Son may have everlasting Life; and I will raise him up at the last Day.

My Sheep hear my Voice, and I know them, and they follow me; and I give unto them eternal Life, and they shall never perish, neither shall any pluck them out of my hand.

For I am persuaded, that neither Death, nor Life, nor Angels, nor Principalities, nor Powers, nor things present, nor things to come, nor Heighth, nor Depth, nor any other Creature, shall be able to separate us from the Love of God, which is in *Christ Jesus* our Lord. Believe on the Lord *Jesus Christ*, and thou shalt be saved.

The Antiphon.

BEhold thou art made whole; sin no more lest a worse thing happen unto thee. Blessed is he whose Unrighteousness is for

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Given, and whose Sin is covered. Blessed is the Man unto whom the Lord imputeth no Sin, and in whose Mouth there is no guile.

Lord have Mercy upon us.

Christ have Mercy upon us.

Lord have Mercy upon us.

Our Father which art in Heaven, &c.

Then standing up repeat the Creed; after which the concluding Prayers.

O God, merciful Father, that despisest not the sighing of a contrite Heart, nor the Devies of such as be sorrowful; mercifully assist our Prayers that we make before thee in all our Troubles and Adversities, whensoever they oppress us; and graciously hear us, that those Evils which the craft and subtlety of the Devil or Man worketh against us be brought to nought, and by the Providence of thy goodness they may be dispersed, that we thy Servants being hurt by no Persecutions, may evermore give Thanks unto thee in thy holy Church, through *Jesus Christ* our Lord.
Amen.

O Lord, we beseech thee grant thy People Grace to withstand the Temptations of the World, the Flesh, and the Devil; and with pure Hearts and Minds to follow thee the only God, through *Jesus Christ* our Lord. *Amen.*

O God whose Nature and Property is ever to have Mercy and to forgive; receive our humble Petitions, and though we be tied and bound

bound with the Chain of our Sins, yet let the pitifulness of thy great Mercy loose us; for the Honour of *Jesus Christ* our Mediator and Advocate. *Amen.*

A Almighty Lord and everlasting God, vouchsafe we beseech thee, to direct, sanctify and govern both our Hearts and Bodies in the ways of thy Laws, and in the works of thy Commandments, that through thy most mighty Protection, both here and ever we may be preserved in Body and Soul, through our Lord and Saviour *Jesus Christ*. *Amen.*

Grant, O merciful God, that the old Man may be so buried in me, that the new Man may be raised up in me. *Amen.*

Grant that all carnal Affections may die in me, and that all things belonging to the Spirit may live and grow up in me. *Amen.*

Grant that I may have Power and Strength to have Victory, and to triumph against the Devil, the World, and the Flesh. *Amen.*

Grant that I may ever be endued with heavenly Virtues, and everlastingly rewarded through thy Mercy, O blessed Lord God, who dost live and govern all things, World without end. *Amen.*

MAY the Grace of our Lord *Jesus Christ*, the Love of God, and the comfortable Fellowship of the Holy Spirit, bless, guide and be with me now and evermore. *Amen.*

If any Person trying himself by these preceding Rules and Forms, do notwithstanding

find himself troubled in Mind, and that he having been a notorious Offender, cannot by this means quiet his own Conscience; let him, for his farther Satisfaction and Comfort, repair to some learned and discreet Minister of God's holy Word, as our holy Mother advises in one of the Prefaces to the holy Communion, and opening his Grief by Confession, he may receive the Benefit of Absolution; and if he sincerely repents of his Sins, and faithfully intends to lead a new Life, let him not doubt but that the Absolution pronounced by the Minister (lawfully ordained) will be effectual to the taking away all his Sins, and no doubt but that the pardon of such a Penitent is ratified and confirmed in Heaven.

Meditations, Hymns and Prayers for the Evening.

SAD and disconsolate must needs have been the State of the infant Church, when the Tutor and Guardian was taken from her; nor could the Disciples but sit in Darkness, and in the shadow of Death, who were deprived of the light and warmth of the Sun of Righteousness. They had lost one Comforter, and had only the remote expectations of another. Their Master had established a Kingdom which they knew not what to make of, they could not apprehend how a Prince could make himself glorious, and yet trample upon the Poms
and

and Vanities, the Crowns and Purples which this giddy World adorns its Monarchs with; nor how he who had not so much as a House which he could call his own, could be Lord of the whole Earth; nor did they understand how this could be the *Messiah* who should redeem all *Israel*, who could not rescue himself from the torture and ignominy of the Cross: These were amazing Considerations, and such as filled their Hearts with sorrow; these Thoughts confined the Apostles, during their Master's being in the Grave, to retirement and privacy; they sighed and bewailed the loss of their Hopes, which they imagined were buried in the same Sepulchre with their Lord, past any possibility of a Resurrection.

As long as they expected to share in the Grandeur of the *Messiah*, and under him to govern Principalities, how willingly did they follow him; but when they saw all these Satisfactiones they promis'd themselves vanish, like the Idea of a Dream, Sorrow could not but fill their Hearts. And is not this, O my Soul, the general practice of Mankind? How fond are we of the Glories of *Christ's* Kingdom, but how weary of his Cross? But is there not much to be said in Defence of those Apostles, which we can never plead to excuse our negligence? Their Master was now in the Grave, the Work of their Redemption not yet perfected, and the holy Spirit was not yet given, which alone could fill them with Knowledge and Fortitude: In such a distressed Condi-

Condition who can blame their Fears and Cowardice? But as soon as ever they had seen the Lord return from the Dead, and the blessed Spirit had descended on them at *Pentecost*, their Hearts were filled with Joy and Resolution; they then courted the Dangers which before they so studiously shunn'd, and with assurance accosted the *Sanhedrim*, from whom before they hid Themselves: then they looked upon the Chains which they wore for the sake of the blessed *Jesus*, as Ornaments of their Hands and Legs; a Prison was a Palace to them; the Blood that follow'd their Scourgings was the Purple which they wore, and the Place of Execution a Room of State; the Cross was a Throne, and the Flames a royal Chariot to convey them to Heaven. Armed with these Assistances, not only *Peter* and *Paul* smiled on Martyrdom, and were in love with Dying, but even Women and Children, Persons of strong Fears and weak Powers, of violent Passions and shallow Reasons, went in such Multitudes to the 'Tribunals to acknowledge themselves Christians, that they tired their Judges with pronouncing Sentences of death, and their Executioners with inflicting them. And what is it, O my Soul, that hinders thee from exerting the same Gallantry and Resolution which was the Glory of the primitive Ages of Christianity? Who besides all the Assistances which they enjoyed, hast also the Advantage of their Examples. Poor *St. Romanus*, when he was reprieved from Execution,

cution, expressed himself with much Grief; *Romanus* is not worthy the Honour of Martyrdom. And when the holy *Gordius* was to be beheaded, he was troubled at nothing else but that he had but one Life to lose for his dearest Lord and Master; and would have been contented to have shed his Blood for his Saviour, as often as he had shed his Tears for his Sins, had God given him a Power adequate to his Will, and Resolutions answerable to both: For what can check the Sal-lies of a seraphick Passion, or daunt that Man who lives above the World? And what should hinder me but that I also should exert the same Courage and Resolution, and love my blessed Redeemer as well and as heartily as they; I am sure my Obligations are as great, and therefore my Gratitude should be as eminent and illustrious. It would indeed much contribute to our Progress in christian Vir-tues to keep in view those lively Patterns which these holy Men and Women have set us, whose Zeal and exalted Piety shone bright in their Generations; for by observing the bright-ness of their Lustre, we shall easily observe the faintness and dulness of our own Light, and blush to find the present Age so much eclipsed by the unequal comparison. Alas! how poor and mean are our best attainments when put into the balance with theirs; those af-fectionate Friends and Servants of *Christ* served God instantly, in Hunger and Thirst, in Cold and Nakedness, in Labour and Weariness,

ness, in Watchings and Fastings, in Prayers and holy Meditations, in many Persecutions and sharp Reproaches. Often have I wondered how those excellent Persons became such admirable Proficients in the School of the Son of God: How their Piety, their Charity, their Justice and Sobriety; their love of God, and love to Mankind could be so conspicuous in the Eyes of their heathen Adversaries, while they contended earnestly for the Faith; when nothing but Bonds and Imprisonments, Death and Sufferings were their proper Portion. Blessed God, how many, how grievous Miseries and Hardships did the Apostles and Martyrs, the Confessors and Virgins endure heretofore; and not they only, but also all those brave and generous Souls that succeeded them in the primitive Ages of the Church, who made it the study of their whole Lives to tread in the Steps of their meek and suffering Saviour: Those heavenly minded Persons even hated their own Lives unto Death, that they might preserve them unto Life eternal. They gave a Testimony to the World, how little they valued these Trifles, which Mankind now so much dotes on; and made it appear by the sincerity of their Intentions, how little they valu'd Life it self, whenever it pleased God to call them from this World. How very austere and entirely mortified was their Conversation? How long and sharp the Temptations they underwent? How fierce and frequent their
Conflicts

Conflicts with the Enemy of Souls? How constant and fervent their Prayers? How indefatigable their Endeavours after the highest degrees of Perfection human Nature is capable of in this imperfect State? How vigorous and gallant the War they waged against their Vices and rebellious Appetites? How free from any mixture of worldly Prospects, and how sincerely fixed were they upon God and his Glory? The whole Day they employed in hard Labour, and most of the Night in Devotion, from which their very Labours did not hinder them; for even these were consecrated too by the frequent intermingling of Prayers and holy Ejaculations. But oh! what a miserable Age of wicked carelessness are we fallen into! How are the holy Flames of primitive Zeal extinguished, and instead of being a Delight, how great a Weariness? How insupportable a Burden are religious Duties and Exercises become to us? How wretched is that Stupidity? How profound that Sleep which now oppresses the Spirit of Mankind, when so many bright Examples cannot prevail with us to shake off our Sloth and Slumber, nor awaken our Souls into any tolerable concern for banished Piety and neglected Virtue? Blessed *Jesus*, give me Grace, and I will resolve to imitate those admirable Guides of the Church in their Sorrow, I will lament the death of my Saviour, and hate my Sins that Crucified him. I will, as they did, retire from the World, and love it no longer, because

because it despised my Redeemer; and I will also imitate them in their Patience and Courage. I will endure all things for the sake of my best Friend, who died for me, and nothing shall fright me from following the Pattern, and treading in the Steps of his first and best Servants.

The Initiatory.

HAst thou not said, O God of Truth, that for thy Elect's sake those Days shall be shortned? Hast thou not said, O Lord of Glory, behold I come quickly, and my Reward is with me?

Come, glorious *Jesus*, with all thy holy Angels, and the bright Attendance of rejoicing Saints: Come and redeem the Captivity of thy Children, and lead them away as Trophies of thy Victory.

Behold I am come to pardon and refresh you, your Prayers and Tears have provoked my Pity. Behold I am come to call you to my self, and give you a Possession of the Inheritance I promised.

Come ye Blessed of my Father, receive the Kingdom prepared for you from the beginning of the World: Come, come my Servants, that have wept this long time, enter into your Master's Joy. *Hallelujah.*

Glory be to the Father, &c.

As it was in the beginning, &c.

ALmighty God, Father of our Lord *Jesus Christ*, Maker of all Things, Judge of all

all Men; I acknowledge and bewail my manifold Sins and Wickednesses, which from time to time I have most grievously committed, by Thought, Word and Deed, against thy Divine Majesty, provoking most justly thy Wrath and Indignation against me: I do earnestly repent, and am heartily sorry for these my Misdoings; the remembrance of them is grievous unto me, the burden is intolerable. Have Mercy upon me, have Mercy upon me, most merciful Father, for thy Son our Lord *Jesus Christ* his sake, forgive me all that is past, and grant that I may ever hereafter serve and please thee in newness of Life, to the Honour and Glory of thy holy Name, through *Jesus Christ* our Lord. *Amen.*

Almighty God, our heavenly Father, who of thy great Mercy hast promised forgiveness of Sins to all them that with hearty Repentance and true Faith turn unto thee; Have Mercy upon me, pardon and deliver me from all my Sins, confirm and strengthen me in all Goodness, and bring me to everlasting Life, through *Jesus Christ* our Lord. *Amen.*

Our Father which art in Heaven, &c.

O Lord open thou our Lips.

And our Mouth shall shew forth thy Praise.

The Evening Hymn.

Come let us again prepare our Hearts, and humbly offer this our evening Sacrifice.

Let us remember our God is a pure Spirit, and delights to dwell in a clean Tabernacle.

O dearest

O dearest Lord, bow down thy merciful Eye, and pity the frailties of our imperfect Natures.

Reach forth thy Hand and strengthen us with thy Grace, that nothing may divert our advance towards thee.

O thou our merciful, tho' offended God, behold thus low we bow our guilty Heads.

Blushing for Shame to see our Folly, and so much the more because we see our Duty.

Some few half Hours we spend in Prayer, and many whole Days in Idleness and Vanity.

Sometimes we bestow a little on the Poor, but often throw away a great deal on our Passions.

Sometimes we deny and mortify our selves, but far more often obey our sensual Appetites.

Sometimes we are drawn by thy Grace to do one good Work, but seduced by our Nature to do a thousand Iniquities.

Thus we confess to thee, O Lord, who perfectly seeest every corner of our Hearts.

Let us go on and confess to thee, and open before thee all our Miseries.

Lord, we confess we have followed Vanity, and negligently performed the Work thou gavest us to do.

We confess we have gone astray like lost Sheep, and too much indulged the desires of our own Hearts.

Our own Infirmities are too strong for us, and our ill Customs prevail against us.

Every

Every Day we resolve to amend, and every Day we break our Resolutions.

Forgive, O sovereign, Goodness, these our Imperfections, and fix our whole Hearts on nothing but thy self.

Pity, O Lord, our **Miseries**, thou who hearest our Cries relieve our Sorrows.

Thou who seest our **Tears**, pity our fainting Eyes, that perpetually wake till the long expected Day appear.

Pity our wearied Hands stretched out to thee, and send thy blessed Angels to be our Protection.

Shouldest thou, O Lord, have dealt with us in rigour, we had long since been sentenc'd to eternal Death.

Long since our guilty Souls had been snatch'd away, and hurried down to everlasting Torments.

But thy gracious Mercy reprieving our Lives, hath given us space to work out our Salvation.

Behold, O blessed *Jesus*, to thee we come, and on thy holy Cross fasten all our Confidence.

Never will we unclasp our faithful hold, till thy Grace has sealed the Pardon of our Sins.

Never will we part from that Standard of our Hope, till our troubled Consciences be dismiss'd in Peace.

Have

Have Mercy on us, O God of infinite Compassion. Have Mercy on us, O thou Comforter of afflicted Minds.

Have Mercy on us, and pardon what is past, have Mercy on us, and prevent what is to come.

Whenever thou seest us unhappily engaged, and blindly running on in the ways of Death.

Send down thy holy Spirit to check our desperate speed, and make us stay and look before us.

Strike our regardless Souls with fear and trembling, at the dreadful sight of so sad a ruin.

Then turn our Eyes, and kindly set before them the beauteous prospect of a pious Life.

Refuse not, O Lord, to hear us now we call on thee, and make us still to hear thee when thou callest on us.

Suffer us not obstinately to persist in any known Wickedness, nor maliciously impugn any known Truth.

O blessed *Jesus*, thou source of Life, and free bestower of all good things;

Bath our polluted Souls in thy clear Streams, and purge away all our foul Impurities.

Cleanse us, O merciful Lord, from our secret Faults, and from those darling Sins that most abuse us.

Wash off the Stains which our Malice has caused in others, and those which our Weakness has received of them.

Come,

Come, Lord *Jesus*, come quickly, my Saviour, and rescue with thy Power thine own Inheritance.

Thou who camest humbly once to redeem us Sinners, come gloriously now to deliver thy Servants.

Deliver us, O Lord, from the snare of the Enemy, and our captive Souls out of the Hand of the Wicked.

Say unto us, Come my obedient Children, and dry up your Tears, receive for your reward a Crown of Glory.

Glory be to the Father, &c.

As it was in the beginning, &c.

The Antiphon.

Blessed are ye when Men shall revile you, and persecute you, and shall say all manner of Evil against you falsely for my Sake: Rejoyce and be exceeding glad, for great is your Reward in Heaven; for so persecuted they the Prophets, which were before you.

The first Lesson.

LET this Mind be in you which also was in *Christ Jesus*.

Who being in the Form of God, thought it not Robbery to be equal with God.

But made himself of no Reputation, and took upon him the Form of a Servant, and was made in the Likeness of Man.

And being found in Fashion as a Man, he humbled himself, and became obedient unto Death, even the Death of the Cross.

Where-

Wherefore God also hath highly exalted him, and given him a Name which is above every Name.

That at the Name of *Jesus* every Knee should bow, of things in Heaven, and things in Earth, and things under the Earth.

And that every Tongue should confess that *Jesus Christ* is Lord, to the Glory of God the Father.

Wherefore my beloved, as ye have always obeyed, not as in my Presence only; but now much more in my Absence, work out your own Salvation with Fear and Trembling.

For it is God that worketh in you both to will and to do of his good Pleasure.

Do all things without Murmurings and Disputings.

If any Man is contentious, let him be admonished; for we have no such Custom, neither the Churches of God.

That ye may be blameless and harmless, the Sons of God, without Rebuke, in the midst of a perverse and crooked Nation, among whom ye shine as lights in the World.

Holding forth the Word of Life, that I may rejoyce in the Day of *Christ*, that I have not run in vain, neither labour'd in vain.

Yea, doubtless, and I count all things but Loss for the Excellency of the Knowledge of *Christ Jesus* my Lord, for whom I have suffered the Loss of all things, and do count them but Dung, that I may win *Christ*.

• That

That I may know him, and the Power of his Resurrection, and the Fellowship of his Sufferings; being made conformable unto his Death.

Brethren be Followers together of me, and mark them which walk so, as ye have us for an Ensample.

For many walk, of whom I have told you often; and now tell you, even weeping, that they are the Enemies of the Cross of *Christ*.

Whose End is Destruction; whose God is their Belly, and whose Glory is in their Shame, who mind earthly things.

For our Conversation is in Heaven, from whence also we look for the Saviour, the Lord *Jesus Christ*.

Who shall change our vile Body, that it may be fashioned like unto his glorious Body, according to the working whereby he is able to subdue all things to himself.

Proper Psalms for the Evening are the 6 and the 142 Psalms.

The 6 Psalm.

O Lord rebuke me not in thine Indignation, neither chasten me in thy Displeasure.

Have Mercy upon me, O Lord, for I am weak: O Lord heal me, for my Bones are vexed.

My Soul also is sore troubled: but, Lord, how long wilt thou punish me,

Turn thee, O Lord, and deliver my Soul;
O save me for thy Mercies Sake.

For in Death no Man remembreth thee;
and who will give thee Thanks in the Pit.

I am weary of my groaning: every Night
wash I my Bed and water my Couch with my
Tears.

My Beauty is gone for very Trouble, and
worn away because of all mine Enemies.

Away from me all ye that work Vanity:
for the Lord hath heard the Voice of my
weeping.

The Lord hath heard my Petition: the
Lord will receive my Prayer.

All mine Enemies shall be confounded and
fore vexed, they shall be turned back and
put to Shame suddenly.

Glory be to the Father, &c.

As it was in the Beginning, &c.

The 142 Psalm.

I Cried unto the Lord with my Voice, yea
even unto the Lord did I make my Sup-
plication.

I poured out my Complaints before him,
and shewed him of my Trouble.

When my Spirit was in trouble, thou
knewest my Path: in the way wherein I walk-
ed have they privily laid a Snare for me.

I looked also upon my Right Hand, and
saw there was no Man that would know me.

I had no Place to flee unto, and no Man
cared for my Soul.

I cried

I cried unto thee, O Lord, and said: Thou art my Hope and my Portion in the Land of the Living.

Consider my Complaint: for I am brought very low.

O deliver me from my Persecutors, for they are too strong for me.

Bring my Soul out of Prison, that I may give Thanks unto thy Name; which thing if thou wilt grant me, then shall the Righteous resort unto my Company.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the Beginning, is now, and ever shall be, World without End. Amen.

The second Lesson taken out of the 6 and 7 Chapters of the Acts of the Apostles. v. 7.

AND the Word of God increased, and the number of the Disciples multiplied in Jerusalem greatly: and a great Company of the Priests were obedient to the Faith.

And Stephen, full of Faith and Power, did great Wonders and Miracles among the People.

Then there arose certain of the Synagogue which disputed with Stephen.

But they were not able to resist the Wisdom and the Spirit by which he spake.

Then they suborned Men, which said: We have heard him speak blasphemous Words against Moses and against God.

And they stirred up the People, and the Elders, and the *Scribes*, and came upon him, and caught him, and brought him to the Council.

And set up false Witnesses, which said: This Man ceaseth not to speak blasphemous Words against this holy Place and the Law.

For we have heard him say, that this *Jesus* of *Nazareth* shall destroy this Place, and shall change the Customs which *Moses* delivered us.

Then said the High Priests, are these things so.

But he said: Ye stiff-necked and uncircumcised in Heart and Ears, ye do always resist the Holy Ghost; as your Fathers did, so do ye.

Which of the Prophets have not your Fathers persecuted, and they have slain them which shewed before of the Coming of the Just one, of whom ye have been now the Betrayers and Murderers.

Who have received the Law by the Disposition of Angels, and have not kept it.

When they heard these things, they were cut to the Heart, and they gnashed on him with their Teeth.

But he being full of the Holy Ghost, looked up stedfastly into Heaven, and saw the Glory of God; and *Jesus* standing on the Right Hand of God.

Then they cried out with a loud Voice, and stopped their Ears, and ran upon him with one accord.

And

And cast him out of the City, and stoned him: and the Witnesses laid down their Clothes at a young Man's Feet, whose Name was *Saul*.

And they stoned *Stephen*, calling upon God, and saying, Lord *Jesus* receive my Spirit.

And he kneeled down, and cried with a loud Voice, Lord, lay not this Sin to their Charge; and when he had so said, he fell asleep.

The Hymn to be said or sung after the second Lesson; being a Dialogue between a Messenger present at our Saviour's Crucifixion, and a Disciple that had forsaken him.

Disciple.

WHAT Tidings, Man, what Tidings dost thou bring?

If thou hast seen the Tragedy

Of the great King.

How did the Lord of Life sustain

Those barbarous Indignities?

What Violence did he use

Against his Foes?

And how did he resent

Their Cruelty?

Messenger.

With Patience unparallel'd,

As was his Injuries,

And his Sufferings too.

At length some Words he spoke,

And these a Prayer.

Father forgive them,

For they know not what they do.

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O, Sir,

*O Sir, his Sufferings to relate,
 Trac'd from Gethsemane to Golgotha,
 With the new Scenes of Sorrow acted there;
 Those Waves of Wo would overwhelm us all.
 Disciple.*

What, not finish'd yet.

Messenger.

*Time stood amaz'd to see
 So many Ages of consummate Miseries
 Transacted in the Compass of one Day.*

But now it's o'er:

The Lord of Life's expir'd.

What you have heard

Is but the Prologue to his Tragedy:

Thorns, Whips, Nails,

And Blasphemies,

That pierc'd his tender Body,

Were forgot.

An Ocean of Sorrows rushed in,

And fill'd his Soul; sad to relate.

The Influence of Paternal Deity

Was quite withdrawn;

Witness his woful Cry,

My God, my God, why hast thou forsaken me.

When Hell's amazing Horrors

Star'd in his Face,

And challeng'd the full Payment

For the World's Sins,

To which he stood engaged.

Justice had muster'd all in a long Scroll,

And spread it to his View.

O! such a Sight,

As only Innocence could gaze upon.

Rigid

*Rigid Vengeance waited by her Side
To see them clear'd,
That no single Slip might pass
Without particular Satisfaction.
Millions of Torments
Crouded in each Minute,
And all on suffering Jesus hurl'd.
No Glimse of Hope,
Or heavenly Solace, suffer'd
To pass that way.*

*Thus in the Furnace of his Father's Wrath
It was no wonder he should cry
I thirst.*

*But lo! to mock his Misery the more,
Instead of Wine
They give him Vinegar to drink.
And deeming that too mild;
The Soldiers Spear
Gores through his Heart,
And opens a wide Gate
For the Remains of Life to sally forth.
Then with a dying Groan he cry'd,
It's finish'd.*

*Father I commit my
Spirit into thy Hands.
Thus having said,
He bowed his Head
And yielded up the Ghost.
Thus the God of Nature died.
Disciple.*

*O horrid Action! O nefarious Fact!
Must the Lord of Life be slain:
Must he die a Sacrifice for us,*

*While we deserv'd**His Crucifixion.**But pray stay, and tell to me**What dire Consequences follow'd**So monstrous a Wickedness.**Messenger.**At the tremendous Blow**The expanded Firmament above shook,**And the Foundation of the Earth quak'd.**Prodigious Thunder echo'd his last Groans :**The People ran distracted through the Gloom :**The Prison Doors of Death are open set :**Inhabitants of Graves and Tombs come forth**To visit their old Friends ;**And the more flinty Breast**Of the Centurion,**That ne'er till now Compassion felt,**Or Fear submits to both.**His late blaspheming Tongue**Humbly recanting,**Owens the suffering God.**The Sun retreats, unable to behold**His great Creator die.**The Rocks are torn :**The Temple's Vail is rent,**And all the Secrets of our Holiest Holy,**So long to Jews and Gentiles venerable,**Expos'd to vulgar and unhallowed Eyes.**Our Father which art in Heaven, &c.**Then may be said the Suffrages following.*

WHO will give Water to my Head,
and a Fountain of Tears to my Eyes,
That

That I may weep for my many Sins.
And humbly confess my grievous Offences.
I have sinned, O Lord, I have sinned.
I have done unjustly; I have committed
Iniquity.

I have broken the Laws of my Maker.
I have provoked the Wrath of my Judge.
What shall I do, O thou Preserver of Men.
But appeal from the Bar of thy Justice,
To the mild and gracious Seat of thy Mercy.
Spare me, O Lord, for thy Mercy Sake.
Spare the Works of thine own Hands.
Spare me whom thou hast made for the
Enjoyment of thy self.

Spare me whom thou hast redeemed with
thy precious Blood.

Pardon, O Lord, my Sins of Weakness and
Surprize.

Pardon my Sins of Willfulness and Malice.
Make me to grieve for my Sins, that I hate
them:

And hate them so, that I quite forsake them.
That I may turn to thee with my whole
Heart,

And bring forth Fruits agreeable to Repen-
tance.

Hear me, O Lord, when I pray for my
self.

Hear me also when I pray for others.

Remember the Congregation thou hast pos-
sessed from the beginning.

Defend, and govern, and increase it for-
ever.

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Give

Give to thy Priests the Spirit of Knowledge,
the Spirit of Holiness and Zeal, and Wisdom.

Give to thy People the Spirit of Meekness,
the Spirit of Obedience, Devotion and Charity.

Reveal thy self, O Lord, to those that never knew thee.

And bring home those that have gone astray from thee.

Preserve, we beseech thee, our King and Council.

And bless all the People of this Nation.

Bless us with Health, and Peace and Plenty.

And make us use them with Sobriety, Gratitude and Charity.

Reward, O Lord, our Kindred, Friends and Benefactors.

And forgive our Enemies, Persecutors and Slanderers.

Comfort those that mourn and are oppress'd with Afflictions,

Or labour under the Burden of a troubled Conscience.

Relieve the Poor who have none to help them,

And defend the Cause of the Fatherless and Widow.

Strengthen those who languish on the Bed of Sickness;

And those who struggle in the Agony of Death.

Have Mercy on all Mankind, and give us thy Grace.

Have

Have Mercy on all the World, and bring us to thy Glory.

Then standing up repeat the Creed; after which the concluding Prayers.

HOly and immortal Saviour, who didst both die and rise again, that thou mightest be the Lord both of the Quick and Dead, and didst institute, and in thy holy Gospel command, thy Church to continue a perpetual Memory of that thy precious Death and glorious Resurrection, untill thy coming again; send thy Grace unto me and all People, that we may worship thee, serve thee, and obey thee as we ought to do: And be thou pleased to give us all things that be needful both for our Souls and Bodies, and send thy holy Spirit into our Hearts, that we may always be in a fit Posture to receive the heavenly Bread, the spiritual Manna that comes down from Heaven. Forgive us all our Sins, and preserve us from all Temptations, that we may live to ascribe unto thee, with the Father and the Holy Ghost, all Power, Honour, and Glory, both now and for ever. *Amen.*

Almighty and immortal Saviour, who wert victorious in thy Sufferings, and triumphant upon the Cross, and wert always present with thy Church, either in thy Person, or by the Holy Ghost: Keep and defend thy Flock from all Heresy and Schism, from Mistakes in Matters of Faith, and all Irregularities in Practice; from Carelessness in Prospe-
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rity

rity, and desponding under Afflictions in Adversity. Arm all thy servants with an invincible Courage and Resolution to live and die thine. Let the consideration of thy Passion engage us to bewail our Transgressions, but let the consideration of thy Resurrection defend us, that we may not sorrow as Men without hope, but that we may pass the time of our sojourning here on Earth in fear, and finish it with Joy, through thy Merits and Intercession, O our only Mediator and Advocate. *Amen.*

O Most gracious Lord God, who hast caused all the divine Oracles to be written for thy Churches learning, and hast recorded thy former Punishments to affright the Sinners of the present Age from committing the like Offences. Bring to my remembrance all the Sins of my Youth, and enable me to mourn over them with a sorrow never to be repented of. Let thy Mercies and long suffering lead me to amendment of Life, and thy Denunciations and Judgments affrighten me from continuing a Profelyte to Vice and Folly; that I may live in awe of thy Power and Justice, and secure my spiritual Interests with fear and trembling, that nothing may separate me from the Love and Compassion of my God. Through *Jesus Christ* our Lord. *Amen.*

O Omnipotent Lord and everlasting Father, graciously be pleased to remember all Mankind for good. Have Mercy on
all,

all, and be reconciled to all. Grant us thy Peace and Love, O God our Saviour. Thou that art the Hope of all the ends of the Earth, remember thy Catholick Church dispersed through the face of the whole World: Grant Peace unto it which thou hast purchased with thy precious Blood, and establish it for ever. Remember all that bountifully and liberally do good in thy holy Temple, and reward all them that are mindful of the Poor and Needy with thy rich and celestial Gifts; and for their earthly, transitory and temporal Things, give them those that are heavenly, incorruptible and eternal. Remember all that live in thy holy Fear, whether in religious and pious Virginity, or in chaste and honourable Wedlock. Remember every Christian Soul that is afflicted, oppressed or distressed, and that therefore stands in need of thy Mercy, and help all our Brethren that are in Captivity, Bonds or Imprisonment, or that labour under miserable Servitude. Grant Conversion to all *Jews*, *Turks*, Infidels and Hereticks. Grant Health to the Sick, and Liberty to the Captives. Remember all religious Christian Kings, whom thou hast vouchsafed to reign over the Earth; and in particular, O Lord, be merciful and gracious to our Sovereign Lord the King of these Realms. Strengthen him in thy holy Faith and Fear, and subdue all his Adversaries; speak good unto his Heart for the good of thy Church and People. Grant him a sure and uninterrupted Peace, that

that under him we may live a quiet and peaceable Life in all Godliness and Honesty. Remember, O Lord, all Rulers and Magistrates, all that are eminent in Court or Council, all that fight thy Battels for us by Sea or Land. Vouchsafe, O Lord, also to remember all our holy Fathers the Bishops, the venerable Presbyters, and all the Clergy, which rightly divide the word of Truth, and sincerely and conscientiously walk therein. Remember, O Lord, all that love us, and pardon and forgive all our Enemies, Persecutors and Slanders, with all those that hate us. O Lord our God, pour down the riches of thy Mercy upon us all, granting us all things necessary to our Salvation; receive us all into thy Kingdom, and grant us thy Peace and Love all the Days of our Life, and everlasting Glory in the World to come, through *Jesus Christ* our Lord; to whom be all Honour and Glory World without end. *Amen.*

Lighten our darkness, we beseech thee, O Lord, and by thy great Mercy defend us from all perils and dangers of this Night, for the Love of thy only Son our Saviour *Jesus Christ*. *Amen.*

INto the Hands of thy blessed Protection and unspeakable Mercy, O Lord, I commend my Soul and my Body, with all the Faculties, Powers and Affections of them both, beseeching thee to be ever with me. To direct, sanctify and govern me in the ways of thy Laws, and in the works of thy Commandments;

ments; that through thy most mighty Protection, both here and ever, I may be preserved in Body and Soul, to serve thee the only true God, through *Jesus Christ* our Lord. *Amen.*

NOW unto him that is able to do exceedingly abundantly above all that we ask or think, according to the Power that worketh in us. Unto him be all Glory in the Church by *Christ Jesus*, throughout all Ages, World without end. *Amen.*

The end of the Evening Service.





MEDITATIONS,
PRAYERS and HYMNS,
Preparatory to the
Holy Sacrament.

At Up-rising say,



IN the Name of *Jesus Christ*, our Lord, who for me was crucified, I will arise from my own rest to do him Service. I beseech thee, blessed *Jesus*, to bless, guide, and govern me this whole Day and for evermore.
Amen.

Then may follow the Meditation.

AMongst all our blessed Saviour's *Unhappineses*, the *Incapacities* of his Disciples Understandings was not the least, by reason of which, tho' their Master was the Wisdom of the Father, and endowed with the Holy Ghost above measure, which enabled him to speak not only with the greatest Authority, but with the greatest *Veracity* and *Plainness*; yet they were always unwilling to give entire Credit to his Sayings; some of them they could not understand, and others they would
not

not believe. So when he discoursed of the great Mystery of the Sacrament, and averred that no Man could have Life in him, except he did eat the *Flesh* of the Son of Man, and drink his Blood; many of his Followers apprehended that he would oblige them to turn Canibals, and so went back, and walked no more with him. Among whom St. *Mark* himself say the Ancients was disgusted, and left that holy Society; and had not St. *Peter* opportunely reclaimed him, the Church had lost that Evangelist. Nor was St. *Peter* himself free from this Crime, for when our blessed Saviour gave the twelve an Account of his Sufferings, and that the Redemption of the World was to be accomplished by his Crucifixion, he, whose Mind was possess'd with other Notions of the Kingdom of the *Messiah*, was scandalized at the Declaration, and rebuk'd his Lord, not knowing that our Saviour's Cross was to be his Throne, and that by his Agonies only he was to merit Crowns and earn Triumphs. Nor could all that their infallible *Guide* could say to inform them better, drive this Notion out of the Heads of the rest of the Apostles; no not when they saw him crucified, dead and buried, and could not but remember that he promised to rise again the third Day. The Women, more officious than wise, had brought Spices to embalm him, as if the Lamb of God had fallen like a common Sacrifice, as if the Lord of Hosts had been captivated by the Grave, his Powers baffled,

baffled, and his Promises cancell'd. And tho' the empty Sepulchre, the Sight of the Grave-Cloaths orderly laid up, and the Testimony of the Angel, were undeniable Proofs that *Jesus* was not there, but was risen; yet their Admiration was stronger than their Faith; and the *Disciples* of both Sexes were surpriz'd, they hardly believed their Eyes, (for as yet they knew not the Scriptures that he must rise from the dead) and wonder'd at all that was come to pass. In the Head of those devout Female *Profelytes* was *Mary Magdalene*, who, tho' once an *Angel* of Darkness, had now the Purity and Zeal of one of the *Seraphins*; she was all Ardour and Resolution: She was the first who went to the Sepulchre on the Day of the *Resurrection*, and had more Courage than *St. Peter*, tho' a Man of extraordinary Fervour; she dreaded not the Guards, nor the Shadows of the Night, that had not yet given place to Day, but hastens her Steps to the venerable Tomb; and when she beheld the empty Sepulchre, how deep is her Concern at the Loss of her Saviour, she wept bitterly, as if she would have softened the Rock, and made the most insensible and obdurate Parts of the Creation mourn with her, the Death of her best Friend. And tho' these were sad Disappointments, and the Sight had affrighted all that followed her, yet there she still continues, she was the last who returned from that awful Garden, nor did she at length miss of her Expectations; for they who sow

in

in Tears shall reap in Joy. The Angels first confirm her hopes, and immediately after the Lord of the Angels gave her a View of his sacred Person. Remember, O my Soul, the first Appearance of our Saviour after his Resurrection, was to the most *sinful Magdalene*, nor do thou despair but that thou mayest also be admitted to a Share in his Favour; but remember also that this *Honour* was vouchsafed to the penitent *Magdalene*, to *Magdalene* transported with the Ardors of divine Love, that had destroyed all the Heats of Lust.

If thou longest therefore to be blest with such Priviledges, rise early, and begin betimes to serve thy Maker, weep over thy Follies that have deprived thee of the Company of thy Saviour, and those Methods will recall thy departed Redeemer, and thy Sins, which are many, shall be forgiven, because thou hast loved much.

To *Mary Magdalene*, among the *softer Sex*, was the first Appearance vouchsafed; and among the Men the next was *St. Peter*; the first a Woman of the loosest Manners and most profligate Conversation; the second, a Man of strong *Boastings* and weak Faith, who when he promis'd to die with his Master denied him. Thus the worst of Sinners had the Preference in this Discovery, and why should I doubt but that there is Mercy also for me, and my Saviour hath the same Compassion for my Soul as he had for *Mary Magdalene's*, or *St. Peter's*.

Mary

Mary Magdalene was our Saviour's first Apostle after his Resurrection; she had a Commission to instruct *St. Peter* himself, and the beloved Virgin too, and to tell them their Lord had left the *Shadows* of the Grave, and would meet that disconsolate Family of his on one of the Mountains of *Galilee*: And tho' she faithfully discharged that Embassy, yet such is the Power of Prejudice that they knew not how to believe her: They were amused at what they saw and heard, but they did not understand the Mystery; the wonderful Transactions of that Day took up all their Thoughts, and where-ever they went, this part of the sacred History was the Subject of their Discourses. And while they were thus discoursing, lo! their Master conveys himself unseen into the Room, and standing in the midst of them, by his seasonable Consolations scatters the Clouds that eclips'd their Joys, rais'd their dejected Spirits, invigorates them with new Courage, promises them his own Presence for forty Days, and after his Ascension, the continual Presence and Assistances of the holy Spirit; for all these were the Largesses which the Conqueror bestowed on his Followers: These were the Products of his Resurrection. This is the beloved and saving Festival, the Foundation of our Peace, the End of our Differences, the Destruction of Death, the Ruin of the Devil; this Day Men were admitted to the Society and Anthems of Angels, for on this Day was a Period
put

put to the Tyranny of Satan, the Bonds of Death were loosed, and the Powers of Hell routed, and *now the Church* was able to say, O Death where is thy Sting, O Grave where is thy Victory. This is the bright and glorious Day of *Christ's* rising from the dead, the noblest of the Christian Solemnities, the holy and venerable Day that brought Life into the World, the Day in which the hopes of Eternity were confirmed to us, and the great Day in which Salvation was given to the World.

How ignorant were the Apostles, before this time, of the Person and Kingdom of the *Messiah*, and the other Mysteries of Religion? But when *Jesus* visited them in his return from the gloomy Shades, how were they filled with all Wisdom and Knowledge, not only to understand the State of Christianity, but to confront the Philosophers at *Rome* and *Athens*, to baffle the *Scribes* and *Pharisees* at *Jerusalem*, and to convert the whole World from Sin and Wickedness, to be Profelytes to the Laws of *Christ*?

Before their Master's Crucifixion, how dastardly and low spirited were even the very Apostles themselves, though they lived and daily conversed with him; their Courage was impaired by their Fears; they betrayed, deserted and deny'd him; but his Resurrection did beget in the mind of the Christian World a true Generosity and Fortitude, able to subdue and trample on all Dangers; in as much as Men of no Breeding, no natural Valour,

lour, of no Interest or Friends, durst prefer the Confession of their Saviour and his Gospel to their Countrey and Relations, to their Quiet and Security, and to Life it self; and passionately to choose Scourges and Prisons, and the various Methods of Death, before all sorts of voluptuous Enjoyments.

But what is more acceptable than all Knowledge and all Power? The Resurrection of *Christ* gave the Holy Ghost to the World, for the blessed Spirit could not be given till *Christ* was risen: Thus this one Act of the Almighty Redeemer of Mankind baffled all the Fears of his Servants, compleated the Satisfaction of their Sins, and secured unto them the company of the Spirit of Truth and Peace here, till they should be carried into his Kingdom on the Wings of Angels.

Consider therefore, O my Soul, how shouldst thou long to dwell in the Courts of God, and to serve him in the Beauties of Holiness; His Name is wonderful, and he is fairer than the Children of Men; full of Grace are his Lips, for God hath blessed him for ever; and in him also hath God blessed the rest of the Sons of Men: Him hath God anointed with the Oil of Gladness above his Fellows, consecrating him to be our High Priest to make Atonement for the Sins of the World. All his Garments smell of Myrrh, Aloes and Cassia, of bitter Scents, which emblem his Crucifixion; for when he was nailed to the accursed Tree, then was the Wine mingled with Myrrh

Myrrh offer'd him, and when he was to be buried he was laid in a mixture of Myrrh and Aloes to fit his Body for its Sepulchre; and what wilt thou do, O my Soul, to express thy Gratitude to this thy Redeemer, who is become thy Lord and thy God; but worship him and adore him for ever, and give Thanks unto him World without end. He died daily, and should not I daily remember that Passion, and celebrate the Praises of that Condescension, and live to the Glory of that Mercy? Should not I every Day (if I may) be actually concerned in the shewing forth the Lord's Death till he come? Or at least intentionally and in Preparation representing to my Mind my bleeding Saviour, and mourning over those Sins of mine which brought him to such Shame and Torture, and rejoicing in that Salvation which he hath wrought out for me; by this means I shall always be in a readiness to communicate with my Master *Jesus*: And blessed are those Servants whom our Lord, when he comes, shall find so doing.

The Initiatory for the Morning you communicate.

BEhold the Angels assembled in their Quires, and the blessed Saints ready with their Hymns: Behold the Church prepares her solemn Offices, and summons all her Children to bring in their Praises.

The King of Heaven himself invites us, and graciously calls us into his own Presence: He
bids

bids us suspend our mean Employments to receive the Honour of treating with himself.

To him we owe all the Days of our Life, at least let us pay this one to his Service; a Service so sweet and easy in it self, and so infinitely rich in its eternal Rewards.

Let us chearfully ascend to the House of our Lord, the Place he has chosen for our sakes to dwell in; let us reverently worship in his holy Temple, where himself in Person comes to meet our Prayers.

Glory be to the Father, &c.

As it was in the beginning, &c.

Almighty God, Father of our Lord *Jesus Christ*, Maker of all Things, Judge of all Men; I acknowledge and bewail my manifold Sins and Wickednesses, which from time to time I have most grievously committed by Thought, Word, and Deed, against thy Divine Majesty, provoking most justly thy Wrath and Indignation against me. I do earnestly repent and am heartily sorry for these my Misdoings, the remembrance of them is grievous unto me, the Burden intolerable; have Mercy upon me, have Mercy upon me most merciful Father, for thy Son our Lord *Jesus Christ* his sake, forgive me all that is past; and grant that I may ever hereafter serve and please thee in newness of Life, to the Honour and Glory of thy holy Name, through *Jesus Christ* our Lord. *Amen.*

ALmighty God our heavenly Father, who of thy great Mercy hast promised forgiveness of Sins to all them that with hearty Repentance and true Faith turn unto thee: Have Mercy upon me, pardon and deliver me from all my Sins, confirm and strengthen me in all Goodness, and bring me to everlasting Life, through *Jesus Christ* our Lord. *Amen.*

Our Father which art in Heaven, &c.

O Lord open thou my Lips.

And my Mouth shall shew forth thy Praise.

Then these Anthems following.

CHrist our Passover is sacrificed for us, therefore let keep the Feast. Not with the old leaven, neither with the leaven of Malice and Wickedness, but with the unleavened Bread of Sincerity and Truth.

Christ being raised from the dead, dieth no more; Death hath no more Dominion over him; for in that he died he died unto Sin once, but in that he liveth he liveth unto God: Likewise reckon ye also your selves to be dead indeed unto Sin, but alive unto God through *Jesus Christ* our Lord. *Amen.*

Christ is risen from the Dead, and become the first Fruits of them that slept; for since by Man came Death, by Man came also the Resurrection of the Dead. For as in *Adam* all die, even so in *Christ* shall all be made alive.

When *Christ*, who is our Head, shall appear, then shall we also appear with him in Glory; wherefore he saith, awake thou that sleepest, and arise from the dead, and *Christ* shall give thee Life.

Glory be to the Father, &c.

As it was in the beginning, &c.

The Hymn for Sunday Morning.

Welcome blest Day wherein the Son of Justice arose, and chased away the clouds of Fear.

Welcome thou Birth-day of our Hopes, a Day of Joy and sacred Refreshment.

A Day of Holiness and solemn Devotion, a Day of Rest and universal Jubilee.

Welcome to us and our dark World, may thy radiant Name revive it for ever.

May all the Earth be enlighten'd with thy Beams, and every frozen Heart dissolve and sing.

This is the Day which our Lord hath made, let us be glad and rejoyce therein.

Sing to our Lord a Psalm of Joy, sing Praises to the God of our Salvation.

Sing with a loud and chearful Voice, sing with a glad and thankful Heart.

Say to the weak of Spirit be strong, and to the sorrowful in Heart be of good comfort.

Tell all the World this Soul reviving Truth and may their Hearts within them leap to hear it.

Te

Tell them the Lord of Life is risen again,
and has cloathed himself with immortal Glory.

He made the Angels Messengers of his Vi-
ctory, and vouchsafed himself to bring us the
joyful News.

How many ways did thy Mercy invent, O
thou wise contriver of all our Happiness?

To convince thy Followers into this blest
Belief, and settle in their Hearts a firm ground
of Hope.

Thou appearedst to the holy Women in
their return from the Sepulchre, and openedst
their Eyes to know and adore thee.

Thou overtookst in the way the two that
discourged of thee, and madest their Hearts
burn within them to hear thee.

Thou shewedst thy self on the stedfast Shore
to thy weary Disciples, labouring at Sea.

Thorough the Doors, though shut, thou
swiftly passedst, to carry Peace to thy com-
fortless Friends.

How didst thou condescend to eat before
them, and invite them to touch thy impassible
Body?

How didst thou sweetly provoke that in-
credulous Servant, to thrust his Hand into thy
wounded Side?

Actions we know unfit for thy glorified
State, but absolutely necessary for our slow
belief.

How often, O my gracious Lord, in those
forty Days, did thy Charity cast to meet thy
Disciples.

That thou mightest teach them still some excellent Truth, and imprint still deeper thy love in their Hearts.

Discoursing perpetually of the Kingdom of Heaven, and establishing means to bring us thither.

At last, when all thy glorious Task was done, and thy parting Hour from this Earth approach'd.

Thou tenderly gatheredst thy Children about thee, and in their full sight wentst up into Heaven.

Leaving thy dearest Blessing on their Heads, and promising them a Comforter to supply thine absence.

O how adorable are thy Counsels, O Lord, how strangely endearing the ways of thy love!

The Gates of Heaven obeyed their Lord, and the everlasting Doors open'd to the King of Glory.

Enter bright King, attended with thy beautiful Angels, and the glad Train of thy new deliver'd Captives.

Enter and repossess thy ancient Throne, and reign eternally at the right Hand of thy Father.

May every Knee bow low at thy exalted Name, and every Tongue confess thy Glory.

May all created Nature adore thy Power, and the Church of thy redeem'd exult in thy goodness.

Whom

Whom have we in Heaven, O Lord, but thee, who expressly went'st thither to make way for thy Followers?

What have we on Earth but our Hope by following thee, to arrive at last where thou art gone before us!

O glorious *Jesus*, our Strength, our Joy, and the immortal Life of all our Souls.

Be thou the principal Subject of all our Studies, and the daily Entertainment of our most serious Thoughts.

Towards thee we will lift up our languishing Heads, and with stretcht out Hands reach at thy Glories.

When, O thou finisher of all our Hopes, when shall we once behold that incomparable Light.

That Light which illuminates the Eyes of Angels, that Light which renews the Youth of Saints.

That Light which is thy very self, O Lord our God, whom we shall there see face to face.

O Light eternal! shine thou perpetually in our Eyes, that thy brightness may darken the false lustre of this World.

O Light immortal! shed thy Flames in our Hearts, that thy heat may consume all other Desires.

Till we are called from this veil of Darkness, into the glorious Presence of thee the living God.

Mean while, O gracious Lord, the Crown of all thy Saints, and only expectation of thy faithful Servants.

Make us entertain our Life with the Comfort of this Hope, and our Hope with the assurance of thy Promises.

Make us continually meditate the advancement of thy Glory, and invite all the World to sing thy Praises.

Praise our Lord, all ye Nations of the Earth, Praise him with the Voice of Joy and Thanksgiving.

Praise him with the well-tun'd Strings of your Heart, Praise him with the sweetest Instrument, Obedience.

Let every one that pretends to Felicity, sing immortal Praises to the God of our Salvation.

Glory be to the Father, &c.

As it was in the beginning, &c.

The Antiphon for Sunday Morning.

THE Kingdoms of this World are become the Kingdoms of our Lord, and of his *Christ*, and he shall reign for ever. Let us sing Praises unto the King of Kings, wishing him all happiness, and our selves all happy under his Government. Blessed is he that cometh in the Name of the Lord, most acceptable is his Person, most welcome is his Reign and Kingdom: Peace in Heaven, Glory in the Highest, the *Messiah* is come, and our Fears are at an end. Let our shouts reach
Heaven,

Heaven, it's the God who dwells there whom we Praise; and may that God, whose Throne is encompass'd with Myriads of Angels, make us eternally happy in the Son of his Love; Peace in Heaven, Glory in the Highest, the *Messiah* is come, and our Fears are at an end. O *Allelujah*, *Allelujah*, unto the King of Kings; sing ye *Allelujah* unto the King of Glory. For the Lord is gracious, his Mercy is everlasting, and his Truth endureth throughout all Generations. *Allelujah*.

The first Lesson for Sunday Morning.

1 Theff. Cap. v. v. 1, &c.

1. **B**UT of the Times and the Seasons, Brethren, ye have no need that I write unto you.

2. For your selves know perfectly that the Day of the Lord so cometh as a Thief in the Night.

3. For when they shall say Peace and Safety, then sudden Destruction cometh upon them as Travail upon a Woman with Child, and they shall not escape.

4. But, ye Brethren, are not in darkness, that that Day should overtake you as a Thief.

5. Ye are all the Children of Light, and the Children of the Day; we are not of the Night, nor of Darkness.

6. Therefore let us not sleep as do others, but let us watch and be sober.

7. For they that sleep sleep in the Night, and they that be drunken, are drunken in the Night.

8. But let us who are of the Day be sober, putting on the Breast-plate of Faith and Love, and for an Helmet the Hope of Salvation.

9, 10. For God hath not appointed us to Wrath, but to obtain Salvation by our Lord *Jesus Christ*; who died for us, that whether we wake or sleep we should live together with him.

11. Wherefore comfort your selves together, and edifie one another, even as also ye do.

12. And we beseech you, Brethren, to know them which labour among you, and are over you in the Lord, and admonish you.

13. And to esteem them very highly in love for their Work's sake, and be at Peace among your selves.

14. Now we exhort you, Brethren, warn them that are unruly, comfort the feeble minded, support the weak, be patient towards all Men.

15. See that none render evil for evil unto any Man, but ever follow that which is good, both among your selves, and to all Men.

16, 17, 18. Rejoice evermore; pray without ceasing; in every thing give Thanks, for this is the Will of God in *Christ Jesus* concerning you.

19, 20. Quench not the Spirit, despise not Prophefying.

21. Prove all things, hold fast that which is good.

22. Abstain from all appearance of evil.

23. And

23. And the very God of Peace sanctify you wholly, and I pray God your whole Spirit, and Soul and Body be preserved blameless unto the coming our Lord *Jesus Christ*.

24. Faithful is he that calleth you, who also will do it.

25. Brethren pray for us.

26. Greet all the Brethren with an holy kiss.

27. I charge you by the Lord, that this Epistle be read unto all the holy Brethren.

28. The Grace of our Lord *Jesus Christ* be with you. *Amen*.

Proper Psalms. Ps. 116. Old Transf.

1. **I** AM well pleased that the Lord hath heard the voice of my Prayers.

2. That he hath inclined his Ear unto me: therefore will I call upon him as long as I live.

3. The snares of Death compassed me round about, and the Pains of Hell got hold upon me.

4. I shall find trouble and heaviness, and I will call upon the Name of the Lord: O Lord I beseech thee deliver my Soul.

5. Gracious is the Lord, and Righteous: yea our God is merciful.

6. The Lord preserveth the simple: I was in Misery and he helped me.

7. Turn again then unto thy Rest, O my Soul: for the Lord hath rewarded thee.

8. And why thou hast deliver'd my Soul from Death: mine Eyes from Tears, and my Feet from falling.

9. I will walk before the Lord in the Land of the Living.

10. I believed, and therefore will I speak, but I was sore troubled: I said in my Heart all Men are Liars.

11. What reward shall I give unto the Lord, for all the Benefits that he hath done unto me?

12. I will receive the Cup of Salvation, and call upon the Name of the Lord.

13. I will pay my Vows now in the presence of all his People: right dear in the sight of the Lord is the death of his Saints.

14. Behold, O Lord, how that I am thy Servant: I am thy Servant, and the Son of thine Handmaid: thou hast broken my Bonds in sunder.

15. I will offer to thee the Sacrifice of Thanksgiving; and will call upon the Name of the Lord.

16. I will pay my Vows unto the Lord in the sight of all his People: in the Courts of the Lord's House, even in the midst of thee, O Jerusalem: Praise the Lord.

Glory be to the Father, &c.

As it was in the beginning, &c.

Psalm 145.

1. **I** Will magnifie thee, O God my King, and I will Praise thy Name for ever and ever.

2. Every

2. Every Day will I give Thanks unto thee, and Praise thy Name for ever and ever.

3. Great is the Lord and marvellous, worthy to be prais'd: there is no end of his greatness.

4. One Generation shall Praise thy Works unto another, and declare thy Power.

5. As for me I will be talking of thy Worship, thy Glory, thy Praise, and wondrous Works.

6. So that Men shall speak of the might of thy marvellous Acts: and I will also tell of thy greatness.

7. The Memorial of thine abundant kindness shall be shewed: and Men shall sing of thy Righteousness.

8. The Lord is gracious, and merciful, long suffering, and of great Goodness.

9. The Lord is loving unto every Man: and his Mercy is over all his Works.

10. All thy Works Praise thee, O Lord: and thy Saints give Thanks unto thee.

11. They shew the Glory of thy Kingdom: and talk of thy Power.

12. That thy Power, thy Glory, and mightiness of thy Kingdom: might be known unto Men.

13. Thy Kingdom is an everlasting Kingdom: and thy Dominion endureth throughout all Ages.

14. The Lord upholdeth all such as fall: and lifteth up all those that are down.

15. The Eyes of all wait upon thee, O Lord: and thou givest them their Meat in due season.

16. Thou openest thine Hand, and fillest all things living with plenteousness.

17. The Lord is Righteous in all his ways, and holy in all his Works.

18. The Lord is nigh unto all them that call upon him: yea all such as call upon him faithfully.

19. He will fulfil the desire of them that fear him: he also will hear their cry and will help them.

20. The Lord preserveth all them that love him: but scattereth abroad all the ungodly.

21. My Mouth shall speak the Praise of the Lord: and let all Flesh give Thanks unto his holy Name for ever and ever.

Glory be to the Father, &c.

As it was in the beginning, &c.

The Second Lesson.

1 Corinth. Cap. xi. v. 17.

1. **N**OW in this that I declare unto you, I praise you not, that you come together, not for the better, but for the worse.

2. For first of all when ye come together in the Church, I hear that there be Divisions among you, and I partly believe it.

3. For

3. For there must be also Heresies among you, that they which are approved may be made manifest among you.

4. When ye come together therefore into one Place, this is not to eat the Lord's Supper.

5. For in eating every one taketh before other his own Supper, and one is hungry, and another is drunken.

6. What have ye not Houses to eat and to drink in? Or despise ye the Church of God, and shame them that have not? What shall I say to you, shall I praise you in this? I praise you not.

7. For I have received of the Lord, that which I also delivered unto you, that the Lord *Jesus* the same Night in which he was betrayed took Bread.

8. And when he had given Thanks he brake it, and said, Take eat, this is my Body which is broken for you, this do in remembrance of me.

9. After the same manner also he took the Cup, when he had Supped, saying, This Cup is the New Testament in my Blood; this do ye as often as ye drink it, in remembrance of me.

10. For as often as ye eat this Bread, and drink this Cup, ye do shew the Lord's death till he come.

11. Wherefore whosoever shall eat this Bread, and drink this Cup of the Lord unworthily, shall be guilty of the Body and Blood of the Lord.

12. But

110 *Meditations and Prayers*

12. But let a Man examine himself, and so let him eat of that Bread, and drink of that Cup.

13. For he that eateth and drinketh unworthily, eateth and drinketh Damnation to himself, not discerning the Lord's Body.

14. For this cause many are weak and sickly among you, and many sleep.

15. For if we would Judge our selves, we should not be judged.

16. But when we are judged we are chastened of the Lord, that we should not be condemned with the World.

17. Wherefore, my Brethren, when ye come together to eat; tarry one for another.

18. And if any Man hunger, let him eat at home, that ye come not together unto Condemnation.

19. And the rest will I set in order when I come.

The Hymn to be said or sung after the second Lesson.

Come holy Spirit from above,
Come warm me with seraphick Love,
That I may the triumphant Jesus sing;
Whose Resurrection Heaven to Earth did bring,
And put the long'd-for peaceful Dove upon the
Wing.

Jesus is risen, mount my Mind,
And leave this sordid Earth behind:
God made this Body Dust but Sin a Grave,
Let thy Soul too its Resurrection have,

for the Holy Sacrament. III

*No longer be thy Lusts, the World's, or Satan's
Slave.*

*Attend the Conqueror to his Throne,
Who from the lower World is flown;
Make tho' the meanest one in that parade,
The bleeding Jesus did my Heart invade,
And none can heal the wound but he whose Hand
it made.*

*View yonder Arch inscrib'd above,
Sacred to Celestial Love;
There the incomparable Jesus dwells,
Jesus who charms thee by the strongest Spells,
Love him with Transports; O my Passions, and
none else.*

*See the bright Angels how they glide
Up and down by's Chariot's Side;
See where ten thousand hover and attend,
To guard the Conqueror to his Journey's End,
Whose Chariot does directly to God's Right Hand
bend.*

*There Jesus fixes, and from thence
Sheds his benigneſt Influence,
And like triumphant Victors does beſtow
His Donatives on us who dwell below,
That we in time our Triumphs may accompliſh too.*

*You Angels, you who dwell above,
Spend all your Time in Songs and Love,
While I, who ſadly want your Light and Fire,
Detain'd in ſensual Fetters would mount higher,
And wiſh to do what I can only now admire.*

You

112 *Meditations and Prayers*

*You Guardians are by Heaven design'd
To awe and to protect Mankind :
When Jesus rose, you did the News relate ;
When he ascended, you did on him wait,
That I might triumph ; so give me my Saviour's
Fate.*

Our Father which art in Heaven, &c.

The Collect.

A Lmighty God, who through thine only begotten Son *Jesus Christ* hast overcome Death, and open'd unto us the Gate of everlasting Life, we humbly beseech thee, that as by thy special Grace preventing us, thou dost put into our Minds good Desires, so by thy continual Help we may bring the same to good Effect through *Jesus Christ* our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, World without End. *Amen.*

Almighty Father, who hast given thine only Son to die for our Sins, and to rise again for our Justification ; grant us Grace so to put away the Leaven of Malice and Wickedness, that we may alway serve thee in Purenness of Living and Truth, through the Merits of the same thy Son *Jesus Christ* our Lord. *Amen.*

The Epistle 1 Cor. Cap. x. v. 16.

THE Cup of Blessing which we bless, is it not the Communion of the Blood of Christ? The Bread which we break, is it not the

the Comunion of the Body of Christ? For we being many, are one Bread and one Body; for we are all Partakers of that one Bread.

The Gospel taken out of the Evangelists.

IN the End of the Sabbath, as it began to draw towards the first Day of the Week, came *Mary Magdalene* and the other *Mary* to see the Sepulchre; and behold the Angel of the Lord descended from Heaven, and came and rolled back the Stone from the Door, and sat upon it. His Countenance was like Lightning, and his Raiment white as Snow; and for fear of him, the Keepers did shake, and became as dead Men. And the Angel answered, and said unto the Women, fear not ye, for I know that ye seek *Jesus* which was crucified. He is not here, for he is risen from the Dead, and behold he goeth before you into *Galilee*, there shall ye see him. Lo! I have told you; and as they went to tell his Disciples, behold *Jesus* met them, saying, All hail, and they came and held him by the Feet, and worshipped him. Then said *Jesus* unto them, be not afraid, go tell my Brethren, that they go into *Galilee*, and there shall they see me. Then the eleven Disciples went away into *Galilee* into a Mountain, where *Jesus* had appointed them. And when they saw him, they worshipped him; but some doubted, and he said unto them, why are ye troubled, and why do Thoughts arise in your Hearts; behold my Hands and my Feet, that it is I myself;

self; handle me, and see, for a Spirit hath not Flesh and Bones as ye see me have: And when he had thus spoken, he shewed them his Hands and his Feet: And while they yet believed not for Joy, and wonder'd, he said unto them; Have ye here any Meat? And they gave him a piece of a broiled Fish and of an Honey-comb; and he took it and did eat before them. Then opened he their Understanding, that they might understand the Scriptures, and said unto them, thus it is written, and thus it behoved Christ to suffer, and to rise from the Dead the third Day. And when he had said this, he breathed on them, and saith unto them, receive ye the Holy Ghost; whosoever Sins ye remit, they are remitted unto them; and whosoever Sins ye retain, they are retained. But *Thomas*, one of the twelve, called *Didymus*, was not with them when *Jesus* came. The other Disciples therefore said unto him, we have seen the Lord: But he said unto them, except I shall see in his Hands the Print of the Nails, and thrust my Hand into his Side, I will not believe. And after eight Days his Disciples were within, and *Thomas* with them: Then came *Jesus*, the Doors being shut, and stood in the midst, and said, Peace be unto you. Then said he to *Thomas*, reach hither thy Finger, and behold my Hands, and reach hither thy Hand, and thrust it into my Side, and be not faithless, but believing: And *Thomas* answered and said unto him, my Lord and my

my God. *Jesus* saith unto him, *Thomas*, because thou hast seen me thou hast believed. Blessed are they that have not seen, and yet have believed: And *Jesus* spake unto them, saying, All Power is given unto me in Heaven and in Earth. Go ye therefore and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and lo! I am with you alway, even unto the End of the World. *Amen.*

Then may follow the Nicene Creed standing.

After which the concluding Prayers.

O God, who hast glorified our victorious Saviour with a visibly triumphant Resurrection from the Dead, and Ascension into Heaven, where he sits at thy Right Hand, the World's supreme Governor and final Judge: Grant we humbly beseech thee that his Triumphs and Glories may ever shine in our Eyes, to make us more clearly see thro' his Sufferings, and more couragiously wade through our own, being assured, by his Example, that if we endeavour to live and die like him, thou wilt raise again our Bodies, and conforming them to his glorious Body, call us up above the Clouds, and give us Possession of thy everlasting Kingdom, through the same our Lord *Jesus Christ* thy Son, who with thee and the Holy Ghost livest and reignest one God, World without End. *Amen.*

O Bles-

O Blessed and Eternal God, look upon me thy unworthy Servant, that am this Day to approach thy Holy Table; pity me, O God, and wash away all my Sins; cleanse my Heart and my Hands, my Head and my Lips, from all Impurities of both the Flesh and Spirit, that I receiving the Holy Sacrament in remembrance of thy dear Son's Death and Passion, with a penitent Heart and lively Faith, may be Partaker of the great Benefits purchased thereby, through him, who died for our Sins, and rose again for our Justification, the same thy Son *Jesus Christ*, our Lord. *Amen.*

O Lord, our Heavenly Father, Almighty and Everlasting God, regard, we beseech thee, the devout Prayers of thy humble Servants, who do this Day celebrate the Memorial which thy Son our Saviour *Jesus Christ* hath commanded to be made in remembrance of his most bitter Passion and Sacrifice; that by the Merits and Power thereof represented before thy Divine Majesty, we and all thy whole Church may obtain Remission and Forgiveness of all our Sins, and be made Partakers of all the other Benefits of his most precious Death and Passion, together with his mighty Resurrection from the Dead, and glorious Ascension into Heaven; who liveth and reigneth with thee and the Holy Ghost ever one God, World without End. *Amen.*

WE give thee most humble and hearty Thanks, O God the Father, Son, and Holy Ghost, for the Redemption of the World by the Death and Passion of our Saviour *Christ*, both God and Man, who did humble himself even to the Death upon the Cross, for us miserable Sinners, who lay in Darkness and the Shadow of Death, that he might make us the Children of God, and exalt us to everlasting Life. And to the end we should always remember the exceeding great Love of thee, our Saviour *Jesus Christ*, thus dying for us, and the innumerable Benefits which by thy precious Blood shedding thou hast obtained to us: Thou hast instituted and ordained holy Mysteries as Pledges of thy Love, and for a continual Remembrance of thy Death, to our great and endless Comfort. To thee, therefore, O blessed Saviour, with the Father and the Holy Ghost, we do give (as we are most bounden) continual Thanks, submitting our selves wholly to thy holy Will and Pleasure, and studying to serve thee in true Holiness and Righteousness all the Days of our Life. *Amen.*

Almighty and everlasting God, who dost govern all things in Heaven and Earth, mercifully hear the Supplications of thy Servants, and grant us thy Peace all the Days of our Life, through *Jesus Christ*, our Lord. *Amen.*

May

WE

118 *Meditations and Prayers*

May the Grace of our Lord Jesus Christ, and the Love of God, and the comfortable Fellowship of the Holy Ghost, be with me now and for evermore. Amen.

The End of the Prayers for Sunday Morning.

Rules of Conduct for the Day you intend to receive the Holy Sacrament, containing Directions how you ought to approach the Holy Table, behave and express your self at it, and how you ought to demean your self at your Return, and the remaining part of the Day.

1. **I**T is taken for granted, that the devout Person hath humbled himself in the Sight of God for his Sins the Week aforegoing, and more particularly on *Friday* and *Saturday*; and it is requisite he should watch a great part of *Saturday Night*, or at least be up very early on *Sunday Morning*; which Time should be spent in more ardent Supplications, and intense Devotions; Watching and Prayer are enjoin'd by our Saviour, and we are bid to be sober, and to watch unto Prayer by the Apostles, that is, to fast, to watch, and to pray.

2. When the Day of this glorious Feast is come, lay aside all Cares and worldly Inconveniences, and remember it is a Day set apart only for the Good and Welfare of your Soul, a Day of Traffick and Intercourse with Heaven. Rejoice therefore that the Marriage Day of the Lamb is come, and that you are

to receive him mystically, to whom, and by whom, and from whom, all Faith, and Hope, and Love in the whole Catholick Church, both in Heaven and Earth, is desired: Him with whom Kings and Queens, and whole Kingdoms, are in love, and count it the greatest Honour imaginable to lay their Crowns and Scepters at his blessed Feet.

3. After the private Devotions are perform'd, and the necessary Duties of the Family (if any attended to) are done, the good Man goes to Church, and chuses to be there some time before the holy Offices begin, that he may the better compose himself, recollect his Thoughts, and renew his Vows; for he who wilfully slips the Opportunity of being at the beginning of the Prayers, is in the way of losing all the Advantages of his coming thither; for he who does not confess his Sins heartily cannot communicate worthily. Early therefore the good Man comes to Church, and takes care to come fasting, that nothing may come into his Mouth before the Bread of Life. And yet the good Man is not so scrupulous, as to believe, that if, while he washes his Mouth, a Drop of Water casually trickles down his Throat, that such an Accident will break his Fast, and disable him from communicating that Day.

4. But if the devout Person be hinder'd by Sicknes, or some other just Occasion, yet bears the Loss with Patience, but looks on it as a great Affliction, and longs to go up to the House

House of the Lord, and to communicate with his Saints, and that he may not lose all the Benefit of the Solemnity his Thoughts are present, and go along with the Service; and he begs God earnestly to accept of his willing Mind, and to send him his Blessing, and his holy Spirit as much as if he actually communicated; that then it will be sufficient, and God will respect him as much as if he were actually present. Thus the Jew who could not possibly go up to *Jerusalem* at the Passover, had the allowance to kill a Lamb at home, and to call upon the Name of the Lord, praising him for the deliverance out of *Egypt*.

When you enter into the Church.

I Will come into thy House, O Lord, even upon the multitude of thy tender Mercies; and in thy Fear will I worship towards thy holy Temple.

When in the Pew fall down on your Knees and say,

LET the Words of my Mouth, and the Meditation of my Heart be now and ever acceptable in thy sight, O Lord, my Strength and my Redeemer.

Or,

Attend, O Lord our God, from thy holy Habitation, and from the glorious Throne of thy Kingdom, and come and sanctify us.

Or,

Remember, O Lord, all our Brethren that are present, as also them that for reasonable Causes are absent, and have Mercy upon them
and

for the Holy Sacrament. 121

and us, according to the multitude of thy tender Mercies.

Or,

Let thy merciful Ears, O Lord, be open unto the Prayers of thy humble Servant; and that we may obtain our Petitions, make us to ask such things as shall be always well pleasing in thy sight, through *Jesus Christ* our Lord. *Amen.*

Then rising from your Knees, and having decently seated your self, exercise your Thoughts with the following Meditation, until the Minister begins to officiate, and by all means avoid that silly Custom of observing Fashions in the Church, or making Remarks upon others Dresses; a base Custom, and to be condemn'd by every sincere Christian; but God knows too much the Custom of many People now a-days.

I Am come into the Temple of God to receive his Injunctions, and to partake of his Blessings. I entertain the tidings with Joy, and the exultations of a glad Heart. This is the Day which the Lord hath made, I will rejoice and be glad in it. This is the Lord's Day, and this the Habitation where it pleaseth him to dwell! O how amiable are thy Dwellings! O thou Lord of Hosts. Here the Angels wait and Worship, and if they veil their Faces, being ravish'd at the transporting and majestick Sight; how cold and negligent am I in my Preparations to entertain

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tain the lover of Souls, my comforter in this World, and my bliss and happiness in that which is to come? The Guide of those who travel to *Sion*, and the Reward of whoever attains to these heavenly Mansions. Had I the meekness of *Moses*, and the patience of *Job*, the zeal of *Elijah*, and the purities of the Man after God's own Heart, yet were I not meet to approach God's holy Table. Could the Seraphims transfer to me their Ardours, or the bright Angels cloath me with their Innocency, yet it would be an infinite Condescension in my God to admit me. Lord what then shall I do? If I come I am afraid of Presumption, but if I refuse to come I slight thy Invitation, contemn thy Ordinances, and affront thy Goodness: I break thy Commandments, and throw off my Subjection; I will therefore come tho' I bring not with me the entire Preparation which the Sanctuary requires; for he that despiseth thy Table is as guilty in thy sight as he who eats and drinks unworthily. Lord I am not worthy that thou shouldest come under my Roof, and yet thou biddest thy self to be my Guest, and entrestest to be admitted into my Bosom. The greatest Prince condescends to visit his meanest Subject, and the holiest God to dwell with the most sinful Wretch. Lord I have sinned, and done exceeding wickedly; and can my God look favourably on such an abominable Transgressor as I am? Can thy Mercy incline thee to take the Childrens Bread, and to give it

to such a *Dog*? I acknowledge I am an *Intruder*, but *Mary Magdalene*, whom thou lovedst, and to whom thou forgavest much, when she made her first addresses to thee, O blessed *Jesus*, came unbidden to the House of a supercilious *Pharisee*; and without taking notice of any Body else, laid hold of thee, whom she earnestly sought; at thy Feet she throws her self, and washes them with her penitential Tears: She was ashamed of her Sins, but not of her Approaches to her Saviour, and so am I. Oh how grieved am I that I am still so far from the Power of Godliness, so intangled with the love of Vanity; so fond of the World, and so negligent of Heaven; so prodigal of my Time, and such a niggard of my Charity; so vain in my Imaginations, so inconsiderate in my Discourses, so indevotional in the most solemn Acts of Religion; but so intent on things of no Moment, so concerned about my daily Bread, but so careless of getting the Bread of Angels; so inclinable to be angry with others, while I want that Indignation that becomes me against my own Transgressions. May the good Lord be merciful to me, and to every one who prepareth his Heart to seek the Lord God, the God of our Fathers, although he be not cleansed according to the Purification of the Sanctuary.

By this time it is to be supposed the good Man, who is God's Minister, and the People's Priest, is come to Church, and hath begun the divine Service, at which the devout

Christian earnestly attends. When the Minister reads the Sentences of holy Writ, he hearkens diligently. When the Exhortation is read, he reflects upon his Duty; but when he repeats the Confession he looks upon himself as a Criminal arraigned, and ready to be condemned by God; and therefore repeats the first part of the Confession with his Body bowed down, with his Eyes on the Ground, as having sinned against Heaven; and full of Tears, as sensible of the Punishments due to his Offences; and with the Humility of the penitent Publican, he begs God to be merciful to a poor Sinner. After which, with a modest Assurance, but with the same Contrition, and in the posture of Prostration, if he decently may, and without offending those near him, he receives the Absolution, and applies it to himself with a modest Joy; as knowing that he who is absolved by God's Minister on Earth, if truly Penitent, shall have his Pardon seal'd in Heaven at the same time. Then he joins in our blessed Lord's best of Prayers with fervency, and in the *Psalms* with an ardour of Mind that strives to imitate the sacred Poet that penn'd them. He hears the Lessons with unalterable Resolutions of conforming to the Precepts they contain; when the Creed is repeating he audibly makes Confession with his Mouth to Salvation, after which he recommends his Minister to the Conduct of God's holy Spirit, that it may be with him, he kneels at his Prayers, bows at the Name

Name of our blessed Saviour; as also at the Doxology, in the end of every *Psalm*, in reverence to the blessed Trinity; and in all other Rites is a strict conformist to the Rubricks of the holy Catholick Church, as knowing when the Apostle reproves the Men of *Corinth*, that at their solemn Meetings every Man had his *Psalm*, and every one his Doctrine; that is, one was Preaching while another was Praying, and a third Singing, and tells them that this could not edify: He looks upon that Reproof as a Lesson of Advice and Duty to the whole Church, and a general rule of Demeanour in the House of God.

When the Minister has named his Text.

BE very careful you attend the particulars; as First the Explication or Meaning of the Words.

Secondly, The Divisions and Heads of the Discourse.

Thirdly, The Reasons and Argument for and against any Matter.

Fourthly and Lastly, The Places of Scripture quoted; which the devout Christian must endeavour to retain in Memory, as proper for Meditation when he returns from Church.

As soon as Sermon is ended use the following short Prayer.

GRant, O Lord, that the Words which I and every one of thy faithful Servants
G 3 have

have now heard with our outward Ears, may by the Assistance of thy holy Spirit, be inwardly ingrafted in every one of our Hearts, that they may bring forth in us the Fruit of good Living; to the Honour and Glory of thy great Name, and the eternal Salvation of every one of our immortal Souls, through *Jesus Christ* our Lord. *Amen.*

Then may follow this Meditation before the Offertory begins.

ADvance, my Soul, with Love and Reverence, and with Joy approach the Presence of so kind a Majesty. Let raptures of Joy transport thee, and stand amazed to consider thou art going mystically to receive thy Saviour, and to be made a partaker of all those Benefits he purchased for thee by his Blood; and who in his boundless Love gives himself the Pledge of thy Salvation, and whilst the King sits at his Table, it is seemly thy Spikenard should send forth the Smell thereof, that in devout Meditations thou exercise those Graces he hath given thee; for as he delights in such exercises, so ought it to be thy delight to please him.

Then adore in imitation of the Angels, who veil their Faces in his Presence, as unable to behold his Majesty.

HOly, holy, holy Lord God Almighty, *which* was, and is, and is to come: Heaven and Earth, Angels and Men, Air and the Sea,

Sea, give Glory, and Honour, and Thanks, to him that sitteth on the Throne, who liveth for ever and ever. All the blessed Spirits and Souls of the Righteous made perfect, cast their Crowns before the Throne, and worship him that liveth for ever and ever! Thou art worthy, O Lord, to receive Glory, *Honour* and *Power*; for thou hast created all Things, and for thy pleasure they are and were created: Great and marvellous are thy Works, O Lord God Almighty; Just and true are thy Ways, thou King of Saints. Thy Mercies are infinite, thy Mercies are glorious, and thy Judgments are just. O Lord I am not worthy to appear in thy Presence, at thy holy Table, before whom Angels veil their Faces. O holy and eternal *Jesus*, thou very Lamb of God, who wert slain from the beginning of the World, have Mercy upon us. Thou source and original of all our Happiness, hear our Prayers: Thou that art our only Hope, hear us poor distressed Mortals, when we call upon thee, O Saviour of the World, who was sacrificed for the Sins and Salvation of all Mankind, aid our Infirmities: Thou sacred Spring of endless Majesty, from whom every good and perfect Gift does come; enlighten our Eyes, and warm our cold and frozen Hearts, that we may love, honour and adore thee Day and Night. Thou hast redeemed us to God by thy Blood, out of every Nation and Kingdom, and hast made us unto our God Kings and Priests, and we shall reign

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with

with thee for ever. Blessing, Honour, Glory and Power be unto him that sitteth on the Throne, and to the Lamb for ever and ever.

Amen.

O Eternal Son of God, I believe thou didst take our Nature into a personal Union with thy self in all its essential Parts; yet wert thou free from all our sinful Infirmities. I believe thy Soul was made an Offering for Sin, which was acceptable to the Father; and that thou then being offer'd, didst make a full and sufficient satisfaction for the Sins of the whole World; and that we are permitted to eat of this Sacrifice, and beholding the Body and Blood of my crucified Redeemer, I cannot question the love of the Father to Mankind. God the Father did so love the World, that he gave his only begotten Son, the Son of his Bosom, to die for the Children of Men. And this crucified Redeemer is desirous that many should be partakers of his death, since he hath appointed this holy and venerable Sacrament for a continual Remembrance of the same, and calls all Men to partake of it; and promises that upon no account will he cast out the penitent Person. Therefore that I may with the more devoutness receive this so inestimable Blessing, I will sing Praises with Angels and Arch-Angels, and all the glorious Hosts of Heaven: I will adore the infinite Love of God the Father, and God the Son; I adore and praise the ever blessed Trinity for
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the Redemption of the World, by our Lord *Jesus Christ*; and, O my Saviour, I approach to take and eat of thy Body which was broken for me; I joyfully come to drink of the Cup which is the new Testament in thy Blood; which Blood thou hast shed for the remission of the Sins of many, and invited every believing Soul to partake of it. Therefore with Angels and Arch-Angels, and with all the Company of Heaven, we laud and magnifie thy glorious Name, evermore praising thee, and saying, Holy, holy, holy Lord God of Hosts, Heaven and Earth are full of thy Glory. Glory be to thee, O Lord, most High. *Amen.*

Then may be said the following Preface, which in the Primitive Times was used in the Church of Jerusalem, and most other Churches.

LET all Flesh keep silence, and stand with fear and trembling, and put off all worldly and sensual Thoughts for the King of Kings, the Lord of Lords. *Christ* our God is coming forth to be slain, and given to be Meat to all his faithful Servants: The Quires of Angels go before him, and with them Principalities and *Powers*; the Cherubim with many Eyes, and the Seraphim with six Wings, all shading their Faces, and crying, Holy, holy, holy Lord God of Hosts, Heaven and Earth are full of the Majesty of thy Glory. *Hallelujah, Hallelujah, Hallelujah*, for the Lord God Omnipotent reigneth. Let us be glad and rejoice, and give Honour

to him, for the Marriage of the Lamb is come. *Amen.*

Blessing, and Glory, and Wisdom, and Thanksgiving, and Honour, and Power, and Might, be unto our God for ever and ever. *Amen.*

By this time it's reasonable to suppose, that that Part of the Congregation which does not communicate, is withdrawn from Church, and the holy Man is come to the Lord's Table. When he begins to officiate, be sure you leave off all other Prayers and Praises, and attend diligently to what he saith. When he reads the Sentences out of holy Writ, which contain godly Exhortation to a liberal Charity, and its Reward, stand up and attend diligently to what they contain; for you will find a great many comfortable Expressions in those Sentences, that if your Life, Conversation and Charity, be correspondent thereto, will be a great Satisfaction to you in receiving those holy Mysteries. Endeavour to seat your self as near the Communion-Table as conveniently you may, and willingly observe and comply with all that's performed there. When the Exhortation is read, attend devoutly to what it contains; and when he prepares to make Confession, having kneeled down on your Knees, follow him with all imaginable Devotion: And when he pronounces the Absolution, do not doubt but if you truly repent you of your former Sins, and sincerely intend to lead a good Life, the Absolution

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olution as then pronounced by the Minister is fully ratified in Heaven, and thy Sins, tho' many, are forgiven thee; and by virtue of the blessed Body and Blood of Christ, which thou by Faith receivest in this holy Sacrament, thou becomest a new Creature; and the frequenter thou receivest those holy Mysteries with a good and pious Intention, the oftner wilt thou find the Grace of God assisting thee to overcome all Temptations, that in a little time thou shalt by this Means surmount all the Difficulties of the Kingdom of Darkness, and bring thy self to a Habit in Virtue.

When you give your Alms, let this Alms be an Odour of a sweet smelling Sacrifice, acceptable and well-pleasing unto thee, by *Jesus Christ*, our Lord and Saviour. *Amen.*

When the Minister calls on you to pray for the whole Estate of *Christ's Church* militant here on Earth, devoutly kneel, and follow him in your Heart: And that you may not confound your self in changing your Devotional Book with your Prayer Book, I have for that Purpose inserted the whole Administration of the holy Sacrament.

The Administration of the holy Sacrament, according to the Catholick Church of England.

Let us pray for the whole State of Christ's Church militant here in Earth.

A Almighty and Everliving God, who by thy holy Apostle hast taught us to make Prayers and Supplications, and to give Thanks

for all Men, we humbly beseech thee most mercifully to accept our Alms and Oblations, and to receive these our Prayers which we offer unto thy Divine Majesty, beseeching thee to inspire continually the universal Church with the Spirit of Truth, Unity and Concord, and grant that all they that do confess thy holy Name, may agree in the Truth of thy holy Word, and live in Unity and godly Love. We beseech thee also to save and defend all Christian Kings, Princes and Governors, and especially thy Servant our King: (that under him we may be godly and quietly govern'd) And grant unto his whole Council, and to all that are put in Authority under him, that they may truly and indifferently minister Justice, to the Punishment of Wickedness and Vice, and to the Maintenance of thy true Religion and Virtue. Give Grace, O heavenly Father, to all Bishops and Curates, that they may both by their Life and Doctrine set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments. And to all thy People give thy heavenly Grace, and especially to this Congregation here present, that with meek Hearts, and due Reverence, they may hear and receive thy holy Word, truly serving thee in Holiness and Righteousness all the Days of their Life. And we most humbly beseech thee of thy Goodness, O Lord, to comfort and succour all them, who, in this transitory Life, are in Trouble, Sorrow, Need, Sickness,

ness, or any other Adversity. And we also bless thy holy Name for all thy Servants departed this Life in thy Faith and Fear, beseeching thee to give us Grace so to follow their good Examples, that with them we may be Partakers of thy heavenly Kingdom. Grant this, O Father, for *Jesus Christ's* Sake, our only Mediator and Advocate. *Amen.*

Then shall the Priest say this Exhortation, at which stand up, and diligently listen to what it contains.

DEarly beloved in the Lord, ye that mind to come to the holy Communion of the Body and Blood of our Saviour *Christ*, must consider how *St. Paul* exhorteth all Persons diligently to try and examine themselves, before they presume to eat of that Bread and drink of that Cup. For as the Benefit is great, if with a true penitent Heart and lively Faith we receive that holy Sacrament (for then we spiritually eat the Flesh of *Christ*, and drink his Blood; then we dwell in *Christ*, and *Christ* with us; we are one with *Christ*, and *Christ* with us;) So is the Danger great, if we receive the same unworthily. For then we are guilty of the Body and Blood of *Christ*, our Saviour, we eat and drink our own Damnation, not considering the Lord's Body; we kindle God's Wrath against us, we provoke him to plague us with divers Diseases, and sundry kinds of Death. Judge therefore yourselves, Brethren, that ye be not judged of the Lord:

Lord : Repent you truly for your Sins past ; have a lively and stedfast Faith in *Christ* our Saviour ; amend your Lives, and be in perfect Charity with all Men ; so shall ye be meet Partakers of those holy Mysteries. And above all things, ye must give most humble and hearty Thanks to God the Father, the Son, and the Holy Ghost, for the Redemption of the World by the Death and Passion of our Saviour *Christ*, both God and Man, who did humble himself even to the Death upon the Cross for us miserable Sinners, who lay in Darkness and the Shadow of Death, that he might make us the Children of God, and exalt us to everlasting Life. And to the end that we should always remember the exceeding great Love of our Master and only Saviour *Jesus Christ* thus dying for us, and the innumerable Benefits which by his precious Blood shedding he hath obtained to us ; he hath instituted and ordained holy Mysteries as Pledges of his Love, and for a continual Remembrance of his Death, to our great and endless Comfort. To him therefore, with the Father and the Holy Ghost, let us give (as we are most bounden) continual Thanks, submitting our selves wholly to his holy Will and Pleasure, and studying to serve him in true Holiness and Righteousness all the Days of our Life. *Amen.*

Then

Then shall the Priest say to them that come to receive the holy Communion.

YE that do truly and earnestly repent you of your Sins, and are in Love and Charity with your Neighbours, and intend to lead a new Life, following the Commandments of God, and walking from henceforth in his holy Ways; draw near with Faith, and take this holy Sacrament to your Comfort, and make your humble Confession to Almighty God, meekly kneeling upon your Knees.

Then shall this general Confession be made in the Name of all those that are minded to receive the holy Communion by one of the Ministers, both he and all the People kneeling humbly upon their Knees, and saying:

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all Men; we acknowledge and bewail our manifold Sins and Wickednesses, which we from time to time most grievously have committed, by Thought, Word and Deed, against thy divine Majesty, provoking most justly thy Wrath and Indignation against us. We do earnestly repent, and are heartily sorry for these our Misdoings; the Remembrance of them is grievous unto us, the Burden of them is intolerable. Have Mercy upon us, have Mercy upon us, most merciful Father: For thy Son our Lord Jesus Christ's Sake forgive us all that is past; and grant that we may ever

ever hereafter serve and please thee in Newness of Life, to the Honour and Glory of thy holy Name, through *Jesus Christ* our Lord.
Amen.

Then shall the Priest (or Bishop being present) stand up, and turning himself to the People, pronounce this Absolution, the People still on their Knees.

Almighty God, our heavenly Father, who of his great Mercy hath promised Forgiveness of Sins to all them that with hearty Repentance and true Faith turn unto him; have Mercy upon you; pardon and deliver you from all your Sins; confirm and strengthen you in all Goodness, and bring you to everlasting Life, through *Jesus Christ* our Lord. *Amen.*

Then shall the Priest say.

Hear what comfortable Words our Saviour Christ saith unto all that truly turn to him.

Come unto me all that travel and are heavy laden, and I will refresh you, *St. Mat. Chap. xi. 28.*

So God loved the World, that he gave his only begotten Son, to the end that all that believe in him should not perish, but have everlasting Life. *John iii. 16.*

Hear also what St. Paul saith.

This is a true Saying, and worthy of all Men to be received, that *Christ Jesus* came into the World to save Sinners. *1 Tim. i. 15.*

Hear

for the Holy Sacrament. 137

Hear also what St. John saith.

If any Man sin, we have an Advocate with the Father, *Jesus Christ* the righteous, and he is the Propitiation for our Sins. *St. 1. John* ii. 1.

After which the Priest shall proceed, saying.

Lift up your Hearts.

Answ. We lift them up unto the Lord.

Priest. Let us give Thanks unto our Lord God.

Answ. It is meet and right so to do.

Then shall the Priest turn to the Lord's Table, and say.

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give Thanks unto thee, O Lord, (* holy Father) Almighty and everlasting God.

* *These words (Holy Father) must be omitted on Trinity Sunday.*

Here shall follow the proper Preface according to the time, if there be any specially appointed: Or else immediately shall follow.

Therefore with Angels and Archangels, and with all the Company of Heaven, we laud and magnify thy glorious Name, evermore praising thee, and saying; Holy, holy, holy, Lord God of Hosts, Heaven and Earth are full of thy Glory. Glory be to thee, O Lord most high. *Amen.*

Proper

*Proper Prefaces for certain Times.**Upon Christmas-Day, and seven Days after.*

BEcause thou didst give *Jesus Christ*, thine only Son, to be born as at this time for us; who by the Operation of the Holy Ghost was made very Man, of the Substance of the Virgin *Mary*, his Mother, and that without Spot of Sin, to make us clean from all Sin. Therefore with Angels and Archangels, &c.

Upon Easter-Day, and seven Days after.

BUT chiefly are we bound to praise thee for the glorious Resurrection of thy Son *Jesus Christ* our Lord; for he is the very Paschal Lamb which was offered for us, and hath taken away the Sin of the World; who by his Death hath destroyed Death, and by his rising to Life again, hath restored to us everlasting Life. Therefore with Angels, &c.

Upon Ascension-Day, and seven Days after.

THrough thy most dearly beloved Son *Jesus Christ*, our Lord; who after his most glorious Resurrection manifestly appeared to all his Apostles, and in their Sight ascended up into Heaven, to prepare a Place for us, that where he is, thither we might also ascend, and reign with him in Glory. Therefore with Angels, &c.

Upon Whitsunday, and six Days after.

THrough *Jesus Christ* our Lord, according to whose most true Promise the Holy Ghost came down as at this time from Heaven

Heaven with a sudden great Sound, as it had been a mighty Wind, in the Likeness of fiery Tongues, lighting upon the Apostles, to teach them, and to lead them to all Truth, giving them both the Gift of divers Languages, and also Boldness with fervent Zeal, constantly to preach the Gospel unto all Nations, whereby we have been brought out of Darkness and Error into the clear Light and true Knowledge of thee, and of thy Son *Jesus Christ*. Therefore with Angels, &c.

Upon the Feast of Trinity only.

WH O art one God, one Lord; not one only Person, but three Persons in one Substance: For that which we believe of the Glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any Difference or Inequality. Therefore with Angels, &c.

After each of which Prefaces shall immediately be sung or said. Therefore with Angels and Arch-angels, &c.

Then shall the Priest, kneeling down at the Lord's Table, say in the Name of all them that shall receive the Communion this Prayer following.

WE do not presume to come this thy Table, O merciful Lord, trusting in our own Righteousness, but in thy manifold and great Mercies: We are not worthy so much as to gather up the Crumbs under thy Table: But thou art the same Lord, whose Property
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is always to have Mercy. Grant us, therefore, gracious Lord, so to eat the Flesh of thy dear Son *Jesus Christ*, and to drink his Blood, that our sinful Bodies may be made clean by his Body, and our Souls washed through his most precious Blood, and that we may evermore dwell in him, and he in us. *Amen.*

When the Priest standing before the Lord's Table hath so ordered the Bread and Wine, that he may with the more Readiness and Decency break the Bread before the People, and take the Cup into his Hands, he shall say the Prayer of Consecration.

ALmighty God, our heavenly Father, who of thy tender Mercy didst give thine only Son *Jesus Christ* to suffer Death upon the Cross for our Redemption; who made there (by his one Oblation of himself once offered) a full, perfect, and sufficient Sacrifice, Oblation, and Satisfaction for the Sins of the whole World, and did institute, and in his holy Gospel command us to continue a perpetual Memory of that his precious Death untill his Coming again. Hear us, O merciful Father, we most humbly beseech thee, and grant that we, receiving these thy Creatures of Bread and Wine, according to thy Son our Saviour *Jesus Christ's* holy Institution, in Remembrance of his Death and Passion, may be Partakers of his most blessed Body and Blood: (here stand up, and view every
Action

for the Holy Sacrament. 141

Action of the Minister in Consecration. When thou seest him break the Bread, think that thou seest the Body of our Saviour torn and rent by the merciless Hands of the cruel *Jews*, and consider it was all for thy Sins: When he lifts up the Cup, let it remind thee of the Crucified *Jesus*, how his Body was lifted up on the Cross, and how his Blood was poured out for thy Transgressions.) Who in the same Night that he was betrayed, (here the Priest is to take the Paten into his Hands) took Bread; and when he had given Thanks, (here to break the Bread) he brake it, and gave it to his Disciples, saying, take eat, (and here to lay his Hand upon all the Bread) this is my Body, which is given for you: Do this in Remembrance of me.

Likewise, after Supper, (here he is to take the Cup into his Hand) he took the Cup; and when he had given Thanks, he gave it to them, saying, drink ye all of this, for this (and here to lay his Hand upon every Vessel in which there is any Wine to be consecrated) is my Blood of the New Testament, which is shed for you, and for many, for the Remission of Sins. Do this, as oft as ye shall drink it, in Remembrance of me. *Amen.*

Then shall the Minister first receive the Communion in both Kinds himself, and then proceed to deliver the same to the Bishops, Priests and Deacons, in like manner (if any be present;) and after that to the People also in order

*der into their Hands, all meekly kneeling
And when he delivereth the Bread to any one,
he shall say:*

THE Body of our Lord *Jesus Christ*, which was given for thee, preserve thy Body and Soul unto everlasting Life. Take and eat this in Remembrance that *Christ* died for thee, and feed on him in thy Heart by Faith, with Thanksgiving.

And the Minister that delivereth the Cup to any one shall say,

The Blood of our Lord *Jesus Christ*, which was shed for thee, preserve thy Body and Soul unto everlasting Life. Drink this in remembrance that *Christ's* Blood was shed for thee, and be thankful.

If the consecrated Bread or Wine be all spent before all have communicated, the Priest is to consecrate more, according to the Form before prescribed beginning at (our Saviour *Christ* in the same Night, &c.) for the Blessing of the Bread, and at (likewise after Supper, &c.) for the Blessing of the Cup.

*Directions in some things relating to the holy
Sacrament.*

THese holy Mysteries indeed are offered to our Senses, but not to be placed under our Feet; they are sensible, but not common, and therefore as the weakness of the Elements of Bread and Wine adds wonder to the

the Sacrament in an excellent manner, so let our Reverence and venerable Usage of them add Honour to the Elements, and acknowledge the glory of the Mystery, and the Divinity of the Mercy. Receive then those consecrated Elements with all reverend Devotion and Humility of Body and Spirit, and let them be the first Food you eat, and the first Drink that enters your Body that Day, unless Sickneſs, or ſome other great Neceſſity urge you to the contrary; and endeavour that your Body and Soul may be both prepared to a worthy Receiving, with frequent Faſtings and Prayers. And if ever it be ſeaſonable ſtrictly to obſerve the Advice *St. Paul* gives, That married Perſons may abſtain for a time, that they may attend to the more ſolemn duties of Religion; it is now required: For it is highly reaſonable that the more ſolemn Actions of Religion ſhould be attended without the leaſt mixture of any thing that may by any means either diſcompoſe the Mind, or make it more Secular or leſs Religious.

In the act of receiving exerciſe Acts of Faith, with much Confidence and Reſignation, believing it not to be common Bread and Wine; but holy in their Uſe, holy in their Signification, and holy in their Effects; and believe, if you are a worthy Communicant, that you do verily receive *Chriſt's* moſt holy Body and Blood to all Effects and Purpoſes of the Spirit, as you do receive the bleſſed Elements into your Mouth: That with
St.

St. *Thomas* you put your Finger into his Hand, and your Hand into his Side, and your Lips into his Fountain of Blood, sucking Life from his Heart; and with St. *Austin*, that you press with your Teeth the Flesh of the Son of Man. Dispute not concerning the secret of the Mystery, and nicety of the manner of *Christ's* Presence; but let it suffice, that if you worthily communicate, *Christ* shall be present to your Soul as an Instrument of Grace, a Pledge of the Resurrection to immortal Glory, and a Means of many intermediate Blessings, even all that are necessary to your Souls Health.

When you receive the Elements, do it decently and reverently; do not snatch at the Bread, nor drink greedily of the Wine; for it is a Feast of Temperance, and ought to be received with devoutness, in Reverence of the first Institutor. Eat therefore not as one whose antecedent Fastings have made thee Hungry; but as one who is little concerned how his Body be provided for, so his Soul be satisfied with spiritual Food; and drink not with the Men of *Corinth*, to be drunk at the Feast of Charity, nor so much as to allay thy natural Thirst, as to satisfy the intensive Desires of thy Mind, inflamed with Love to thy Saviour, and the holy Sacrament: For at God's Table we are to eat and drink, not to the satisfaction of our sensual Appetites, but to the sanctification of our Souls.

After the consecration of the Elements, and the Bishops, Ministers and Deacons, if
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any present have communicated; if you do not communicate with the first of the Laity, during the time of their Reception, you may exercise the vacancy with the following Prayers and Ejaculations.

Our Father which art in Heaven, &c.

I Have gone astray, O infinite and eternal God of my Soul, and Father of all Spirits. I have departed from thee, and disobeyed thy holy *Laws* and *Precepts*; for which I sincerely repent me from the bottom of my Heart; and returning, with the Prodigal, after many Miseries, I desire again to be received into thy Protection; and I promise in thy Presence, and in the Presence of thy *Christ*, and all the Host of Heaven, that I will henceforward resist the Poms and Vanities of this wicked World, with the Lusts of the Flesh, and whatsoever is attendant thereupon; and that I will not follow nor be led by them: And as a farther Instance of my Sincerity, I desire thy fatherly Goodness to assist me in these my holy Resolutions, and keep me in the right way of thy Truth, that I may ever praise, honour and adore thy Holy Name, World without end. *Amen.*

Then these Ejaculations following.

BEhold, O eternal Father, thy Son, whom of thy infinite Love thou sentest from Heaven, that he might be incarnate, and af-
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ter many sharp Pains and Sufferings, die for the Race of sinful Mankind.

Behold, O merciful Father, what great things he did and suffered for us in the Wilderness; in Preaching, in Fasting, in Praying, in Journeying, in hearing Blasphemies, in sustaining Injuries and Reproaches, in being Betrayed, and suffering even Death it self.

Behold him, O Father, on the bloody Cross, with his Hands and Feet pierced thro' with Nails, and his Side wounded with the Spear bowing his sacred Head, and giving up the Ghost.

Behold the Blood and Water flowing from his wounded Side, to wash away the Sins of such as faithfully believe on him, and obey his holy Gospel.

Behold, O gracious God, with a holy Confidence and full Assurance of thy Mercy I come unto thee; that I may be refreshed in thy Gift, and delight in thy holy and heavenly Banquet. Thou art my Hope and Strength; thou art my Glory, my Honour, and the lifter up of my Head.

Make joyful, therefore, the Soul of thy Servant, inflame my Heart with the sacred fire of thy Love; and deliver me, O God, from all dulness and sloth.

Sanctifie and quicken me, O Lord, that I may relish the sacred and celestial Food to my spiritual Nourishment, and grow in Grace now and for evermore. *Amen.*

Then may follow St. Gregory's Prayers in Adoration of our blessed Saviour upon his Passion.

I Adore thee, holy Lord *Jesus*, hanging upon the Cross, and bearing on thy venerable Head a crown of Thorns; and I humbly beg, by thy Cross, to be delivered from the destroying Angel.

I adore thee, holy Lord *Jesus Christ*, expanded on the Cross, with five great wounds in thy nailed Hands and pierced Side; and I do humbly beg that thy dire and ghastly Wounds may be a healing Remedy to my sick Soul.

I adore thee, holy Lord *Jesus*, panting under the sad weight of the Sins of the whole World; and I humbly beg by that unconceivable bitterness of Sorrow thy innocent Soul suffered in that Moment when it left the Body; have Mercy upon my Soul in the Moment of her departure hence.

I adore thee, holy Lord *Jesus*, laid in the Sepulchre, and anointed with Myrrh and Aloes; and I humbly beg that thy Death may be the Life of my Soul.

O save, holy *Jesus*, the good Shepherd of the Flock who did indeed lay down his Life for his Sheep: Save and preserve the Righteous, call home the Wicked, justify the Penitent. Have Mercy upon all true Believers, and upon me a miserable Sinner. *Amen.*

Then may follow these two Prayers, the one out of St. Basil's Liturgy, and the other from Bishop Andrews Devotions.

O Most great and mighty God, who dwelling in the *Holy of Holies*; who with a most holy Voice art praised by the Seraphins, and glorified by Cherubins, and worshipped by all the heavenly Hosts; who didst produce all things out of nothing, and didst create Man after thy own Image and Likeness, and adornest him with thy manifold Gifts; who givest Wisdom and Understanding to him that asketh, and ordainest Repentance to Salvation for the Sinner that repenteth; who vouchsafest us thy humble and unworthy Servants at this time, to present our selves before the glory of thy Majesty, and to offer thee our bounden Worship, and Praise, and Thanksgiving: Receive, O Lord, from the Mouths of us Sinners, thy most holy Praise, and visit us with thy Goodness; forgive us all our Offences, voluntary and involuntary; sanctify our Souls and Bodies, and grant that we may serve thee in holiness all the Days of our Lives, through *Jesus Christ* our Lord. *Amen.*

WE therefore, O Lord, in the presence of these thy holy Mysteries (being mindful of the saving Passion of thy *Christ*, his life-giving Cross, precious Death and Burial, his Resurrection from the Dead, and Ascension into Heaven, and Session at the right Hand of thee the Father, together with his glorious

glorious and dreadful return to Judgment) do humbly beseech thee, that we receiving these thy holy Mysteries with the testimony of a pure Conscience, may be united to the holy Body and Blood of thy *Christ*, and be worthy to be ingrafted into thy Body, which is the Church, and may become one of thy Members, and thou our Head; that we remaining with thee, and thou with us; and we in thee, and thou in us, may for ever continue in an indissoluble Bond of Love. Through this most sacred Mystery, which we here call to mind, bury us already dead to the World, with thee in thy Grave, that we receiving this Sacrament, not unworthily, may procure *Christ* dwelling in our Hearts, and be made a Temple of thy holy Spirit. And grant, blessed *Jesus*, that none of us may be guilty of those dreadful and heavenly Mysteries, nor weak in Soul and Body, by our unworthy partakings of the same, but that to our Lives end we may worthily receive them to the sanctification, illumination, strengthening and refreshing of our Souls, that after this Life is ended we may live with thee in the Life everlasting. *Amen.*

Then rising from your Knees approach the holy Table, and in your approach say,

I Will go to the Altar of God, even to the God of my joy and gladness.

I will offer Thanks unto my God, and pay my Vows unto the most highest.

O Lamb of God that takest away the Sins of the World.

Have Mercy upon me.

O Lamb of God that takest away the Sins of the World.

Grant me thy Peace.

Grant me, O gracious Lord, so to eat the Flesh of thy dear Son, and to drink his Blood, that my sinful Body may be made clean by his Body, and my Soul washed through his most precious Blood. *Amen.*

When you are come to the Lord's Table, reverently bow your Body, and say,

Salvation to our God which sitteth upon the Throne, and to the Lamb for ever and ever. *Amen.*

Blessing, and Glory, and Wisdom, and Thanks, and *Honour*, and *Power*, and *Might* be unto our God for evermore. *Amen.*

*Then meekly kneeling at the Lord's Table, ex-
postulate with your self thus.*

DO I truly and earnestly repent me of my Sins, and am in Love and Charity with all my Neighbours? Do I intend to lead a new Life, following the Commandments of God, and walking from henceforth in his most holy Laws?

Being able to return a good Answer.

Then will I draw near with Faith, and take this holy Sacrament to my comfort.

Lord I am not worthy that thou shouldest come under my Roof; for I have sinned, O Lord, I have sinned and done wickedly; alas what shall I do, O thou preserver of Mankind!

If thou, O Lord, shouldest be extreme to mark what is done amiss, O Lord who may abide it.

But with thee there is Mercy, and with thee we have plenteous Redemption.

Behold, O Lord, thy beloved Son, in whom thou art well pleased.

Hearken to the cry of his Blood, which speaketh better things than that of *Abel's*.

By his Agony and bloody Sweat, by his Cross and Passion.

Good Lord deliver us.

Immediately before receiving.

Thou hast said that whosoever eateth thy Flesh, and drinketh thy Blood, hath eternal Life. Behold the Servant of the Lord, be it unto me according to thy Word.

When you receive the Bread.

By thy crucified Body deliver me from this Body of Death.

When you receive the Cup.

O let this Blood of thine purge me from all Sin, and enliven my Soul to serve thee the living God.

Blessed be thy holy Name, O Lord my God, who vouchsafest me to drink of this Fountain of life-giving Water, the precious Blood of thy dear Son.

After receiving both.

Grant that this holy Sacrament which I have now received, though unworthy of so great a Favour, may be effectual to the preserving me from all Sin and Evil; and may keep my Soul in Health and Strength to the end of my Days. *Amen.*

Blessed Saviour, who hast loved us, and washed us from our Sins in thy own Blood, to thee be Glory and Dominion for ever and ever. *Amen.*

When you arise from the Table, with Reverence bow your Body, and say,

Jesus, thou Son of David, have Mercy upon me, and preserve my Soul and Body blameless unto the coming of our Lord Jesus Christ. Amen.

Then may be said the following Hymn when you are returned to your Seat.

Give Thanks, O my Soul, unto God the Lord, in the Congregation from the ground of thy Heart.

Say unto God, how wonderful art thou in thy Works? How glorious are the things which thou hast in thy goodness prepared for the Poor.

Thou hast prepared a Table for me, my Cup did overflow, and I have tasted and seen how good the Lord is.

I sat under his Shadow with great delight, and his Fruit was sweet to my taste.

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He brought me into his Banquetting-house,
and his Banner over me was Love.

I have eaten the Bread of God with Joy,
and drunk his Wine with a merry Heart, for
God hath accepted me.

My Soul is filled, as it were, with marrow
and fatness, and my Mouth shall praise thee
with joyful Lips.

O sing Praises, sing Praises unto our God;
O sing Praises, sing Praises unto our King.

O magnifie the Lord our God, and fall
down before his Footstool, for he is holy.

Confounded be all they that worship car-
ved Images, and that delight in vain gods;
worship him all ye Gods.

For thou, Lord, art higher than all that
are in the Earth: thou art exalted far above
all gods.

Blessed is the Man whom thou chusest and
receivest unto thy self; he shall dwell in thy
Courts; and shall be satisfied with the Plea-
sures of thy House, even of thy holy Tem-
ple.

There is sprung up a Light for the Righ-
teous, and joyful Gladness for such as are
true hearted.

Rejoice in the Lord, ye Righteous; and
give Thanks for a Remembrance of his Holi-
ness.

An Offering of a free Heart will I give
thee, and praise thy Name, because it is so
comfortable.

154 *Meditations and Prayers*

Jesus hath loved me, and hath laid down his Life; therefore will I adore him for ever and ever.

He is the Priest, the Sacrifice, and the Altar, on him will I depend for Salvation.

He hath given me the Sacraments as a confirmation of his former Love, and as a Pledge of his future Favours, therefore will I worship and reverence him World without end.

Thou hast said, O Lamb of God, that he that eateth thy Flesh, and drinketh thy Blood, hath eternal Life.

Behold now thy Servant, that hath obeyed thy Command, and let it be according to thy Word.

Glory be to the Father, &c.

As it was in the Beginning, &c.

Then may follow this Hymn, or Thanksgiving.

GLORY be to God on high, and in Earth Peace, Good-will, towards Men. We worship thee, O Lord, and we magnify thy Name for ever, who hast vouchsafed to fill our Souls with Gladness, and to feed us with the Heavenly Mysteries of *Christ's* sacred Body and Blood; humbly beseeching thee, that from henceforth we may walk in all good Works, and serve thee in Holiness and Purity of Living, to the Honour of thy Name

Amen.

WE have now, O *Christ* our God, finished and perfected, according to our Ability, the Mystery of thy Dispensation

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We have had the Memorial of thy Death :
We have seen the Type of thy Resurrection ;
we have been filled with thy endless Life ;
we have enjoyed thy never-failing Dainties.
Wherefore with Angels and Archangels, and
with all the Company of Heaven, we laud
and magnify thy glorious Name, evermore
praising thee, and saying, Holy, Holy, Holy
Lord God of Hosts, Heaven and Earth are
full of thy Glory. Glory be to thee, O Lord
most high. *Amen.*

WE give thee Thanks, good Lord, the
Benefactor of our Souls, that thou
hast this Day made us worthy of thy celestial
and immortal Mysteries. Vouchsafe, O Lord,
to confirm us in thy Fear, to preserve our Life,
to secure our Paths, and to guide our Feet in
the way of Peace. *Amen.*

Blessed be the Lord God, even the God
of *Israel*, who only doth wondrous
things: And blessed be the Name of his Ma-
jesty for ever; and all the Earth shall be filled
with his Majesty. *Amen, Amen.*

*When all have communicated, the Minister shall
return to the Lord's Table, and reverently
place upon it what remaineth of the consecra-
ted Elements, covering the same with a fair
Linen Cloth.*

*Then shall the Priest say the Lord's Prayer, the
People repeating after him every Petition.*

Our Father which art in Heaven: Hallow-
ed be thy Name, &c.

For thine is the Kingdom, &c.

After which shall be said as followeth.

O Lord and heavenly Father, we thy humble Servants entirely desire thy Fatherly Goodness mercifully to accept this our Sacrifice of Praise and Thanksgiving; most humbly beseeching thee to grant, that by the Merits and Death of thy Son *Jesus Christ*, and through Faith in his Blood, we and all thy whole Church may obtain Remission of our Sins, and all other Benefits of his Passion. And here we offer and present unto thee, O Lord, our selves, our Souls and Bodies, to be a reasonable, holy, and lively Sacrifice unto thee; humbly beseeching thee, that all we who are Partakers of this holy Communion may be fulfilled with thy Grace and heavenly Benediction. And although we be unworthy, through our manifold Sins, to offer unto thee any Sacrifice; yet we beseech thee to accept this our bounden Duty and Service, not weighing our Merits, but pardoning our Offences, through *Jesus Christ* our Lord, by whom, and with whom, in the Unity of the Holy Ghost, all Honour and Glory be unto thee, O Father Almighty, World without End.

Amen.

Or this.

A Almighty and Everliving God, we most heartily thank thee for that thou dost vouchsafe to feed us, who have duly received those holy Mysteries with the spiritual Food of the most precious Body and Blood of thy Son

Son our Saviour, *Jesus Christ*, and dost assure us thereby of thy Favour and Goodness towards us; and that we are very Members incorporate in the mystical Body of thy Son, which is the blessed Company of all faithful People, and are also Heirs through Hope of thy everlasting Kingdom, by the Merits of the most precious Death and Passion of thy dear Son. And we most humbly beseech thee, O heavenly Father, so to assist us with thy Grace, that we may continue in that holy Fellowship, and do all such good Works as thou hast prepared for us to walk in through *Jesus Christ* our Lord, to whom with thee and the Holy Ghost be all Honour and Glory, World without End. *Amen.*

Then shall be said, or sung,

Glory be to God on High, and in Earth Peace, good Will towards Men. We praise thee, we bless thee, we worship thee, we glorify thee; we give Thanks to thee for thy great Glory, O Lord God, heavenly King, God the Father Almighty; O Lord the only begotten Son, *Jesus Christ*; O Lord God, Lamb of God, Son of the Father, that takest away the Sins of the World, have Mercy upon us: Thou that takest away the Sins of the World, have Mercy upon us: Thou that takest away the Sins of the World, receive our Prayers: Thou that fittest at the Right Hand of God the Father, have Mercy upon us. For thou only art holy, thou only art the Lord: Thou only, O *Christ*, with
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158 *Meditations and Prayers*

the Holy Ghost, art most high in the Glory of God the Father. *Amen.*

Then the Priest (or Bishop if he be present) shall let them depart with this Blessing.

THE Peace of God, which passeth all Understanding, keep your Hearts and Minds in the Knowledge and Love of God, and of his Son, *Jesus Christ* our Lord: And the Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

GRant, blessed *Jesus*, that we, and all thy faithful Servants, who have this Day had thy sacred Passion in devout Remembrance, may reap the Benefits of the same, through thee, O blessed *Jesus*, who art our only Saviour and Advocate. *Amen.*

Collects to be said after the Offertory when there is no Communion; and, according to the Discretion of the Minister, one, or more of them, may be used immediately before the Blessing in the Communion Service.

ASSIST us mercifully, O Lord, in these our Supplications and Prayers, and dispose the way of thy Servants towards the Attainment of everlasting Salvation, that among all the Changes and Chances of this mortal Life, they may ever be defended by thy most gracious and ready Help, through *Jesus Christ*, our Lord. *Amen.*

O Almighty Lord, and Everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern, both our Hearts and Bodies, in the Ways of thy Laws, and in the Works of thy Commandments, that through thy most mighty Protection, both here and ever, we may be preserved in Body and Soul, through our Lord and Saviour *Jesus Christ*.

Amen.

GRant, we beseech thee Almighty God, that the Words which we have heard this Day with our outward Ears, may through thy Grace be so grafted inwardly in our Hearts, that they may bring forth in us the Fruit of good Living, to the Honour and Praise of thy Name, through *Jesus Christ* our Lord.

Amen.

PRevent us, O Lord, in all our Doings with thy most gracious Favour, and further us with thy continual Help, that in all our Works begun, continued, and ended in thee, we may glorify thy holy Name; and finally, by thy Mercy, obtain everlasting Life, through *Jesus Christ* our Lord. *Amen.*

Almighty God, the Fountain of all Wisdom, who knowest our Necessities before we ask, and our Ignorance in asking; we beseech thee to have Compassion upon our Infirmities; and those things, which for our Unworthiness we dare not, and for our Blindness we cannot ask, vouchsafe to give us, for the Worthiness of thy Son, *Jesus Christ*, our Lord. *Amen.*

Almighty

ALmighty God, who hast promised to hear the Petitions of them that ask in thy Son's Name; we beseech thee mercifully to incline thine Ears to us that have made now our Prayers and Supplications unto thee: And grant that those things, which we have faithfully asked according to thy Will, may effectually be obtained, to the Relief of our Necessities, and to the setting Forth of thy Glory, through *Jesus Christ* our Lord. *Amen.*

The End of the Communion Service.

A Thanksgiving for Sunday at Noon, after the receiving the Holy Sacrament.

The Meditation.

HOW unwillingly have I left the Place where my blessed Saviour dwells: And how well pleased should I be, could I live and communicate with him always. How amiable is that Palace where my dear Redeemer fixes his Residence; and how do I long to be treated continually at the Supper of the Lamb. Oh that I could die this very Moment! if it were but pleasing in the Sight of my Heavenly Father, and pass immediately from this antepast of Joys to the entire Entertainment of that glorious Feast of the Lamb in Heaven. And would my Redeemer assist me, how readily would I this Moment be his Martyr. How acceptable would a Prison, or the Rack, the Flames, or a Sword be to me, so I could
by

by any Means embrace an Opportunity to let my beloved *Jesus* know how dear he is to me, how much I value him, and how ready I am to offer him my Blood, who hath shed his own Blood for me upon the Cross, and now hath fed me with it at his Table. And if that be an Honour that I am not worthy of, (and perhaps not capable of) yet, O Lord, let me always be thy Martyr in Resolution. And since there is so much *Happiness* in communicating with thee, let me never leave the World so suddenly, but that I may have the Assistance of a good Minister, to give me in thy Name Absolution, and to strengthen me in the Agonies of Death with that blessed Sacrament which I have now received to my Soul's Comfort.

The Initiatory for Sunday at Noon.

BRing to our Lord all you his Servants; bring to our Lord the Sacrifice of Praise. Bring to our Lord all you Nations of the Earth; bring Hymns of Glory to his holy Name.

He is our God, and we his People, created by his Goodness to be happy for ever: He is our Redeemer, and we his Purchase, restored by his Death to a blessed Eternity.

Let us learn of him, and he will teach us his Ways: Let us follow him, and we shall walk in his Light: For the Law and its Types were given by *Moses*, but *Grace* and *Truth* came by *Jesus Christ*.

Come

Come let us ascend to the House of our Lord, where he is truly worshipped; and celebrate the remaining Part of this Day with a holy Joy, imploring his Mercies for all we need, and blessing his Bounty for all we have.

Glory be to the Father, &c.

As it was in the Beginning, &c.

Our Father which art in Heaven, &c.

LIVE glorious *Jesus*, and reign for ever, eternal King of Heaven and Earth: May all the blessed Angels and Archangels above perpetually adore thee, and all thy Saints and Servants here below continually praise thee, and every Tongue confess that thou, O Lord, art most high in the Glory of God the Father, *Allelujab.*

Thou wert obedient to Death, even the Death of the Cross; wherefore God hath exalted thee, and given thee a Name above every Name, that at the Name of *Jesus* every Knee should bow of things in Heaven, of things on Earth, and of things under the Earth. *Amen.*

Te Deum Laudamus:

Or the Song of St. Ambrose, divinely composed when St. Augustine was baptized by him, and devoutly sung by them both in Profession of their Faith, and in Honour of the blessed Trinity.

WE praise thee, O God: we acknowledge thee to be the Lord.

All the Earth doth worship thee: the Father everlasting.

To

To thee all Angels cry aloud: the Heavens, and all the Powers therein.

To thee *Cherubin* and *Seraphin*: continually do cry,

Holy, holy, holy, Lord God of *Sabaoth*.

Heaven and Earth are full of the Majesty: of thy Glory.

The glorious Company of the Apostles: praise thee.

The goodly Fellowship of the Prophets: praise thee.

The noble Army of Martyrs: praise thee.

The holy Church throughout all the World: doth acknowledge thee.

The Father: of an infinite Majesty.

Thine honourable, true: and only Son.

Also the Holy Ghost: the Comforter.

Thou art the King of Glory: O *Christ*.

Thou art the everlasting Son: of the Father.

When thou tookest upon thee to deliver Man: thou didst not abhor the Virgin's Womb.

When thou hadst overcome the Sharpness of Death: thou didst open the Kingdom of Heaven to all Believers.

Thou fittest at the Right Hand of God: in the Glory of the Father.

We believe that thou shalt come, to be our Judge.

We therefore pray thee help thy Servants: whom thou hast redeemed with thy precious Blood.

Make them to be number'd with thy Saints: in Glory everlasting. O Lord

164 *Meditations and Prayers*

O Lord save thy People: and bless thine Heritage.

Govern them: and lift them up for ever.

Day by Day: we magnify thee.

And we worship thy Name: ever World without End.

Vouchsafe, O Lord: to keep us this Day without Sin.

O Lord have Mercy upon us: have Mercy upon us.

O Lord let thy Mercy lighten upon us: as our Trust is in thee.

O Lord in thee have I trusted: let me never be confounded. *Amen.*

The Anthem to be said or sung on Sunday at Noon, being a Dialogue between the Angels attending our blessed Saviour in his Ascension, and the Angels appointed to receive him in his Entrance at the Gates of Heaven.

Compos'd by the Author.

The Angels attending him in his Ascension.

Lift up your Heads, O ye Gates; and be ye lift up ye everlasting Doors, and the King of Glory shall come in.

The Angels within the Gates of Heaven.

Who is the King of Glory?—Who is the King of Glory?—Who is the King of Glory?—Who is the King of Glory?

The Answer.

It is the Lord, strong and mighty; even the Lord mighty in Battle. He is the King of Glory.—He is the King of Glory.—He is the

for the Holy Sacrament. 165

the King of Glory.—He is the King of Glory.

The Chorus.

Lift up your Heads, O ye Gates; and be ye lift up, ye everlasting Doors, and the King of Glory shall come in. Who is the King of Glory? Even the Lord of Hosts: He is the King of Glory.

The Angels attending.

O sing Praises: *Alleluja.*

Answer.

O sing Praises: *Alleluja.*

The Angels attending.

Unto our God sing ye *Alleluja.*

Answer.

Unto our King sing: *Alleluja.*

The Angels attending.

For he is gracious: *Alleluja.*

Answer.

His Mercy endureth: *Alleluja.*

The Angels attending.

For ever and ever *Alleluja.*

Answer.

For ever and ever *Alleluja.*

The Angels attending.

Alleluja. Alleluja.

Answer.

For ever and ever *Alleluja.*

The First Lesson for Sunday at Noon. Rev. viii. 9.

1. **A**fter this I beheld, and lo! a great Multitude, which no Man could number, of all Nations and Kindreds, and People, and Tongues,

2. Stood

2. Stood before the Throne, and before the Lamb, cloathed with white Robes, and Palms in their Hands.

3. And cried with a loud Voice, saying, Salvation to our God which sitteth upon the Throne, and unto the Lamb.

4. And all the Angels stood round about the Throne, and about the Elders, and the four Beasts, and fell before the Throne on their Faces, and worshipped God :

Saying, *Amen*. Blessing and Glory, and Wisdom, and Thanksgiving, and Honour, and Power, and Might, be unto our God for ever and ever. *Amen*.

Instead of proper Psalms for Sunday Noon, shall be used the following two Hymns.

LORD what a lukewarm Life is this of ours: compared to the Zeal of thy ancient Saints.

Often and long they fasted to chastise their Bodies; and bring them under the Command of Reason.

On all their Senses they set a constant Guard: to let nothing in that might disturb their Peace.

Part of the Night they watch'd, and most of the Day labour'd: and both Night and Day continually prayed,

That they might daily grow more enamour'd of their Lord, and more inflam'd with his divine Perfections.

Till at last dissolved in those holy Fires : they melted away with Longings to enjoy him.

Sharp to themselves they were, but sweet to others : obliging all the World with their candid Charity.

Whatever any wanted, they gladly supply'd : and many times gave away both Fruit and Tree.

They studied not here how to raise their Families : but to entail on their Posterity the Example of their Virtues.

It was not their Plot to leave a fair Estate behind them : but to benefit the World by their useful Labours.

To instruct the Ignorant, and confirm the Weak : to comfort the Sorrowful, and protect the Innocent.

This was their constant Work ; this their beloved Design : to promote with their utmost Strength the Happiness of all.

But, Lord, how little does our Frowardness endure : compared to the heroick Patience of these blessed Saints.

When they were revil'd, they reviled not again : when spitefully scorned, they meekly held their Peace.

When they were curs'd, they bless'd their Enemies : when barbarously oppress'd, they pray'd for their Persecutors.

Often they were threaten'd, and they stood the Danger : often entic'd, and they repell'd the Flattery.

Prison

Prisons and Chains they willingly accepted:
Tortures and Racks they chearfully embrac'd.

Even Death it self they undauntedly encounter'd: Death furiously arm'd with every Shape of Terror.

All this they endured, and under all rejoic'd: that they were counted worthy to suffer for the Name of *Jesus*.

O generous Souls! who conquer'd Heaven it self: and by a holy Force enter'd those everlasting Gates.

Who sat not down in the lowest Forms: but still press'd on to new Degrees of Perfection.

Chear then thy self, my Soul, and raise thy Head: and open thy Bosom to the Hopes of Heaven.

Are we not all redeemed by the same rich Price: and are not the same eternal Crowns propos'd to us all.

Are we not bred in the same Apostolick Faith, and nurs'd at the Breasts of the same spiritual Mother.

Blessed be thy Name, O Lord, who hast provided us so great Rewards: and strengthen'd our Hopes with so many Witnesses.

Whose Mercy has us'd more Means to save us: than the Craft of the World can invent to destroy us.

Such a Redemption so miraculously wrought: such holy Sacraments so often repeated.

Such glorious Promises so faithfully assured; and, which revives us more, so easily attained.

O infi-

O infinite Goodness! how generous is thy Love: how liberally extended over all the World.

Lose not then thy Hope in so glorious an Enterprize: Eternity is at Stake, and Heaven the Reward.

That Heaven for which the holy Confessors spent all their time: and innumerable Martyrs laid down their dearest Lives.

That Heaven, where Millions of Angels continually sing: and all the blessed Saints make one glorious Choir.

That Heaven, where the ador'd *Jesus* eternally reigns: and the immortal Deity shines bright for ever.

That very Heaven is promis'd to thee, my Soul: that bless'd Eternity thou art commanded to hope for.

Glory be to the Father, &c.

As it was in the Beginning, &c.

The Second Hymn.

O Praise our Lord all ye Powers of my Soul: Praise the immortal King of Saints and Angels.

Praise him as the Author of all our Graces: praise him as the Finisher of all our Glories.

Praise him in the mighty Hosts of Angels, whom he sets about us to guard our Lives.

Praise him in the sacred College of the Apostles, to whom he revealed the Mysteries of his Kingdom.

Praise him in the generous Fortitude of Martyrs: whom he strengthen'd with Courage to resist unto Blood.

Praise him in the eminent sanctity of Confessors: whose whole Design was a course of heroick Virtue.

Praise him in the angelical Purity of Virgins: whose Hearts he enflamed with his divine Charity.

Praise every Person of the sacred Trinity: and give a hearty Joy to the whole Court of Heaven.

Blessed for ever be the eternal Father: who has fixt his Angels in so high a Happiness.

Triumph bright Angels on your radiant Thrones: and shine continually in the Presence of your God.

Blessed for ever be the eternal Son: who crowns so gloriously his Saints and Servants.

Live most miraculous Son of the King of Heaven: and dwell perpetually in the Joys of thy Father.

Blessed for ever be the eternal Spirit: whose Grace prefers all the Saints to Glory.

Rejoice all you happy Saints in your own Felicity: rejoice every one in the Felicity of others.

Blessed for ever be the undivided Trinity, whose sight alone is the Heaven of Heavens.

Look up, my Soul, and behold; the innumerable Multitude of triumphing Spirits.

See how they stand all cloathed in white

Robes

Robes, with Palms in their Hands, and golden Crowns on their Heads.

Behold the glorious Angels fall down before the Throne, and prostrate adore him that lives for ever.

Behold the blessed Saints lay their Crowns at his Feet, and on their Faces adore him that lives for ever and ever.

Hark how they fill that spacious Temple with their Hymns, while Night and Day they continually sing.

Holy, holy, holy, Lord God Almighty; who was, and is, and is to come. *Hallelujah.*

Holy, holy, holy Lord God of Hosts, Heaven and Earth are full of thy Glory. *Hallelujah.*

Thus sings the Church Triumphant, and thus shall we; if we practise the Lessons our Saviour has taught us.

Glorious art thou in creating all things, glorious in preserving them every Moment.

Glorious in governing them their several Ways, glorious in appointing them their proper Ends.

Glorious in rewarding thy Servants above their Hopes, glorious in punishing Sinners below their demerits.

Glorious art thou, O Lord, in all thy Works, but infinitely more in thy own blessed Essence.

Thus they Rejoice above, thus they Triumph; and may their Joy and Triumph last for ever.

But O were we not made as well as they, to serve, glorify and adore our great Creator.

We owe him all we have, and they can owe no more; they can but do their best, and we should do no less.

Come, come then, my Soul, and let us adore our God; come, come then, my Soul, and let us adore our King.

Salvation to our God who sits on the Throne, and to the Lamb that redeemed us with his Blood. *Hallelujah.*

Blessing, and Wisdom, and Power be to him that sits on the Throne: and to the Lamb for ever and ever. *Hallelujah.*

Glory be to the Father, &c.

As it was in the beginning, &c.

The Antiphon for Sunday Noon.

O Happy they whom our Lord shall Honour on the Day of his Triumph; and rising from his Seat of Judgment go gloriously before them, and with those sweet and gracious Words invite them to follow: Come you blessed of my Father, possess the Kingdom prepared for you from the Foundation of the World. The Reward of your Labours I will give you, I myself will be your Reward. *Hallelujah.* You have firmly believed, you have readily obeyed, you have constantly suffered, come enter now into your Master's Joy. *Hallelujah.*

The second Lesson for Sunday at Noon.

Revelat. Cap. vii. v. 13, &c.

1. **A**ND one of the Elders answered, saying unto me, What are these which are arrayed

arrayed in white Robes, and whence came they?

2. And I said unto him, Sir, thou knowest. And he said unto me, These are they which came out of great Tribulation, and have washed their Robes, and made them white in the Blood of the Lamb.

3. Therefore are they before the Throne of God, and serve him Day and Night in his Temple, and he that sitteth on the Throne shall dwell among them.

4. They shall hunger no more, neither shall the Sun light on them, neither any heat.

5. For the Lamb which is in the midst of the Throne shall feed them, and shall lead them unto living Fountains of Waters, and God shall wipe away all Tears from their Eyes.

The Hymn to be said or sung after the second Lesson.

Judgment.

THE Trumpet shall blow, the dead awak'd
shall rise,
And to the Clouds shall turn their wandering
Eyes.

The Heavens shall ope, the Bridegroom forth
shall come,
To judge the World, and give the World her
doom:

Joy to the Just, to others endless smart,
To those the Voice bids come, to these depart.

174. *Meditations and Prayers*

*Depart from life, yet dying live for ever ;
 For ever dying be, and yet die never.
 Depart like Dogs, with Devils take your lot ;
 Depart like Devils, for I know you not.
 Like Dogs, like Devils go, go howl and bark ;
 Depart in darkness, for your Deeds were dark.
 Let Roaring be your Musick, and your Food
 Be Flesh of Vipers, and your Drink their Blood.
 Let Fiends afflict you with Reproach and Shame,
 Depart, depart into eternal Flame.
 If Hell the Portion then of Sinners be,
 Lord give me Hell on Earth, Lord give me Hea-
 ven with thee. Amen.*

Or this following, describing the glorious
 State of the new Jerusalem.

W*Hen I consider new Jerusalem,
 Wherein's reserv'd my Crown and
 Diadem.*

*O what a Heaven of Bliss my Soul enjoys,
 On sudden wrapt into the Heaven of Joys ;
 Where Troops of Powers, Virtues, Cherubims,
 Angels, Archangels, Saints and Seraphims
 Are chanting Praises to their heavenly King,
 Where Hallelujahs they for ever sing :
 Where Joys are full and pure, not mixt with
 mourning ;*

*All endless, and from which is no returning :
 No Theft, no cruel Murder harbours there ;
 No hoary-headed Care, no sudden Fear ;
 No pinching Wants, no griping fast Oppression ;
 Nor Death, the stipends of our Transgression ;*

But

But dearest Friendship, Love, and lasting Pleasure,

Still there abides without stint or measure;

Fulness of Riches, Comfort sempiternal;

Excess without Surfeiting, and Life Eternal.

Our Father which art in Heaven, &c.

O God who for our Redemption didst give thy only begotten Son to the Death of the Cross, and by his glorious Resurrection hast delivered us from the Power of our Enemies; grant us so to die daily from Sin, that we may evermore live with him in the Joys of his Resurrection, through the same *Christ* our Lord. *Amen.*

A Lmighty God, who hast knit together thine Elect in one Communion and Fellowship, in the mystical Body of thy Son *Christ* our Lord: Grant us Grace to follow thy blessed Saints in all virtuous and godly Living, that we may come to those unspeakable Joys which thou hast prepared for them that unfeignedly love thee, through *Jesus Christ* our Lord. *Amen.*

O Loving Father, have Mercy upon me, pardon my Frailties, aid my Infirmities; by the Power of thy Grace, strengthen me against the filthy Lusts of the Flesh, the Illusions of the World, and the subtle Assaults of the Devil; of thy Fatherly goodness hear my Prayers, and for the Glory of thy Name forgive me my Sins and Offences; look favourably on me thy frail and wretched Creature, humble my Heart to the repentant Confess-

on of all my Sins, give me the help of thy holy Spirit to amend my sinful Life; bless and guide all my Thoughts, Words and Actions with thy heavenly Grace, that I may in all things obey thy heavenly Will. O merciful Father hold continually thy holy Hand over me, that no Flattery, Illusion nor Incantment of this World deceive me; and that no Troubles, Stripes, Persecutions, Tyranny, nor Death it self may ever separate me from thee; but despising the World, the Flesh and the Devil, I may with full Hope wait for the coming of my Redeemer to appear in thy glorious Presence, with my renewed Body, glorified and immortal; there to dwell with Angels and Archangels evermore praising thee: Relieve me with thy holy Spirit, that I may vanquish and overcome all the Suggestions, Temptations and Conspiracies of Satan and his infernal Armies; withstand the Malice, Persecutions and Troubles of this wicked World; triumph in heavenly Victory, and wholly rejoice in the praising and lauding of thy holy Name now and for evermore. *Amen.*

DEfend, O Lord, me thy Servant, with thy heavenly Grace, that I may continue thine for ever; and daily increase in thy holy Spirit more and more, until I come to thine Everlasting Kingdom. *Amen.*

MAY the Grace of our Lord *Jesus Christ*, and the Love of God, and the comfortable

comfortable Fellowship of the Holy Ghost, be with me now and evermore. *Amen.*

*Meditations, Hymns, &c. for Sunday Evening
after receiving the blessed Sacrament.*

I Am now returned from that happy Place that is preferable to *Paradise*, where I have been treated with a Feast of fat things, and Wine well refined; and what does my Lord require of me in point of Gratitude for these his inestimable Benefits, but to do Justice, to love *Mercy*, and to walk humbly with my God. This *Sacrament* actually enters us into Covenant with God, and what Agreement can there be between Light and Darkness: It is an Emblem of our holy Profession, which calls us to an exemplary Conversation; it is a Bond of Christian Communion, and obliges to Charity; its a Representation of our Saviour's *Crucifixion*, and so calls us to the Practice of Patience, Forgiveness, and holy Resolutions; and it is a solemn Sacrifice of Praise, and so obliges to practical Gratitude.

How wide are thy Wounds, O my dying Saviour, and how sorrowful thy Countenance, O thy bitter Agonies, thy shameful Cross, and all occasioned by my Sins; and shall I continue in the same Transgressions out of despite to my Saviour? Lord let me never be in any Capacity to do so any more, for how shall I

178 *Meditations and Prayers*

dare to eat with thee, and lift up my Heel against thee? In this Sacrament I renew the Vow which I made in Baptism, and have so often shamefully broken, and thereby forfeited the Blessings which were promised me upon the performance of my Duty. Now this Covenant, as on God's part, entitles me to his Protection, and his Love; to the Merits of his Son, and the indwelling of his holy Spirit; so on my part it engages me to accept of that Son of his in all his Offices, obliging me to receive him as my Sovereign, to obey his Commands, and to depend upon him both in Prosperity and Adversity, to receive him as my *High-Priest*, and to believe that his Sacrifice of himself, if I repent and amend, shall cleanse me from all Sin, and be available to my Salvation; but if I continue in my Disobedience, shall plunge me into everlasting Damnation: Nothing therefore shall hinder me from treating my Saviour with cheerfulness and a glad Heart, who hath treated me with a Feast above the desert of Angels. Angels cannot make him more happy than he is, they can only sing his Praises, and to their *Hallelujahs* will I join mine; nor shall my Joy only make it self visible in Angels, but it shall appear more illustrious in my Conversation; for this Blessing which I have received in this holy Sacrament, is an Oath that obliges me, as it did the Primitive Christians, to a holy Life; to love Justice, and Temperance, and the Practice of every other

other *Virtue*; it binds me to avoid Theft and Adultery, and every other Crime, as I am willing to avoid Damnation. I do therefore resolve as I live by the Mercies of God, so I will live to his Glory, and nothing shall make me weary of loving and serving him; but I will, as far as I can, imitate the Adorations and Obedience of the Seraphims, till they carry me to *Heaven*, where I shall bow down before, and exult in my Saviour for ever. *Amen.*

The Initiatory for Sunday Evening.

GREAT is the Majesty of the King we serve,
and rich the Splendors of his Court;
o'er all the World he sends his Commands,
and none dare resist or dispute his Power.

Great is the Clemency of our gracious Sovereign to pardon the Offences of repenting Sinners; great is the Bounty of our glorious Lord, to crown with Rewards his faithful Servants.

Thousands of Saints attend in his Presence,
and Millions of Angels wait on his Throne,
all beauteously rang'd in perfect Order, all
joyfully singing the Praises of their Creator.

Let us bow low our Heads to him before
whom the Seraphims cover their Faces; let
us bow low our Hearts to him at whose Feet
the Saints lay down their Crowns.

Glory be to the Father, &c.

As it was in the beginning, &c.

A Lmighty God, Father of our Lord *Jesus Christ*, Maker of all Things, Judge of all Men; I acknowledge and bewail my manifold Sins and Wickedness, which from time to time I have most grievously committed by Thought, Word or Deed, against thy divine Majesty, provoking most justly thy Wrath and Indignation against me. I do earnestly repent, and am heartily sorry for these my Misdoings; the remembrance of them is grievous, the burden intolerable. Have Mercy upon me; have Mercy upon me most merciful Father, for thy Son our Lord *Jesus Christ* his sake, forgive me all that is past, and grant that I may ever hereafter serve and please thee in newness of Life; to the Honour and Glory of thy Name, through *Jesus Christ* our Lord. *Amen.*

A Lmighty God our heavenly Father, who of thy great Mercy hast promised forgiveness of Sins to all them that with hearty Repentance, and true Faith, turn unto thee; have Mercy upon me, pardon and deliver me from all my Sins; confirm and strengthen me in all Goodness, and bring me to everlasting Life, through *Jesus Christ* our Lord. *Amen.*

Our Father which art in Heaven, &c.

Praise our God all ye his Servants, and ye that fear him, both small and great, saying, *Hallelujah*; for the Lord God omnipotent reigneth: Let us be glad and rejoice, and give Honour to him, for the Marriage of the Lamb is come, *Hallelujah.*

The

The Evening Hymn.

LET them, O Lord, seek other delights,
who expect no felicity from thee.

As for thy Servants our chief content shall
be: to meditate the glories prepared for us
above.

All the few Years we live shall spend them-
selves: to purchase that happy eternal Day.

That Day whose brightness knows no
Night: nor ever fears the least eclipse.

Whose chearful Brow no Cloud o'er casts:
nor Storm molests the passage of its Rays.

But still shines on serene and clear: and fills
with splendors that spacious Place.

It needs not the fading Lustre of our Sun:
nor the borrowed Silver of our Moon.

The Sun that rises there is the Lamb: and
the Light that shines the Glory of God.

O what glorious Truths are sung of thee:
thou beauteous City of the King of Heaven.

Thy Walls are raised with precious Stones,
and every Gate is of one rich Pearl.

Thy Mansions are built with choicest Jew-
els, and the Pavements of thy Streets is trans-
parent Gold.

Down in the midst runs a crystal River,
perpetually flowing from the Throne of God.

There all along those pleasant Banks: de-
liciously grows the Tree of Life.

Healing

182 *Meditations and Prayers*

Healing all Wounds with its balmy Leaves:
and making Immortal all that but taste its
Fruit.

Thus is the holy City of God built, thus is
the new *Jerusalem* adorn'd.

O fortunate and glorious City: how free
and happy are thy glad Inhabitants.

Every Head wears a royal Crown, and eve-
ry Hand a Palm of Victory.

Every Eye overflows with Joy, and every
Tongue with Psalms of Praises.

Behold, O my Soul, the Inheritance we
seek: and where can we find more Riches to
invite us.

Behold the Felicities to which we are cal-
led: and where can we meet such Pleasures
to entertain us.

Away then all vain and worldly Desires:
be banish'd for ever from molesting my Peace.

Descend thou, blessed Heaven, unto my
Heart: or rather take up my Heart to thee.

Thy Joys are too great to enter into me: O
make me fit to enter into them.

Make me still think on my Countrey above:
and there establish my eternal Home.

Where I shall dwell perpetually in the view
of my God: and be fill'd for ever with the
sweetness of his Presence.

Glory be to the Father, &c.

As it was in the beginning, &c.

The

The Antiphon.

COME, O thou Son of Justice, and Fountain of eternal Light; come and illuminate those that sit in Darkness, and in the shadow of Death, and guide our Feet in the way of Peace. *Hallelujah.* Come, O thou Hope of the Gentiles, and the Desire of all Nations, come and redeem us from the Vassalage of Sin into the only true liberty of serving thee. *Hallelujah.* Prepare now thy ways, O my Soul, before the Lord; make the paths straight before the Face of our God, for he will come again with Glory to Judge both the living and the Dead; and blessed are all they that are ready to meet him. *Hallelujah.*

The first Lesson for Sunday Evening.

Revelations, Cap. xxi, xxii. v. 10, &c.

1. **A**ND he carried me away in the Spirit to a great and high Mountain, and shewed me that great City, the holy Jerusalem.

2. Having the Glory of God, and her Light was like unto a Stone most precious; even like a Jasper Stone, clear as Crystal.

3. And had a Wall great and high, and had twelve Gates, and at the Gates twelve Angels, and Names written thereon, which are the Names of the twelve Tribes of the Children of *Israel.*

4. And the Wall of the City had twelve Foundations, and in them the Names of the twelve Apostles of the Lamb.

5. And

184 *Meditations and Prayers*

5. And the building of the Wall was of Jasper, and the City was pure Gold, like unto clear Glass.

6. And the Foundations of the Wall of the City were garnished with all manner of precious Stones.

7. And the twelve Gates were twelve Pearls, every several Gate was of one Pearl, and the Street of the City was pure Gold, as it were transparent Glass.

8. And he shewed me a pure River of Water of Life, clear as Crystal, proceeding out of the Throne of God, and of the Lamb.

9. In the midst of the Street, and on either side of the River was the Tree of Life, which bare twelve manner of Fruits, and yielded her Fruit every Month, and the Leaves of the Tree were for the healing of the Nations.

10. And I saw no Temple therein; for the Lord God Almighty, and the Lamb are the Temple of it.

11. And the City had no need of the Sun, neither of the Moon to shine in it; for the Glory of God did lighten it, and the Lamb is the light thereof.

12. And the Nations of them which are saved shall walk in the light of it, and they shall bring the Glory and Honour of the Nations into it.

13. And the Gates of it shall not be shut at all by Day, for there shall be no Night there.

14. And

14. And there shall be no more Curse, but the Throne of God, and of the Lamb shall be in it, and his Servants shall serve him.

15. And they shall see his Face, and his Name shall be on their Foreheads.

16. And there shall be no Night, they need no Candle.

17. Neither light of the Sun, for the Lord God giveth them light, and they shall reign for ever and ever.

18. And he said unto me, These Sayings are faithful and true. And the Lord God of the holy Prophets sent his Angel to shew unto his Servants the things which must shortly be done.

19. Behold I come quickly : Blessed is he that keepeth the Sayings of the prophecy of this Book.

20. And I *John* saw these Things, and heard them, and when I had heard and seen, I fell down to worship before the Feet of the Angel which shewed me these things.

21. Then saith he unto me, see thou do it not; for I am thy fellow Servant, and of thy Brethren the Prophets, and of them which keep the Sayings of this Book: worship God.

22. And if any Man shall add unto these things, God shall add unto him the Plagues that are written in this Book.

23. And if any Man shall take away from the Words of the Book of this Prophecy, God shall take away his part out of the Book of Life, and out of the holy City, and from the

the things which are written in this Book. He which testifieth these Things saith, Surely I come quickly. *Amen.* Even so come Lord *Jesus.*

The Grace of our Lord *Jesus Christ* be with you all. *Amen.*

Instead of the Evening Psalms may be said the two following Hymns.

IF we rejoiced for our selves in the Sufferings of our Lord: let us now rejoice for him that his Sufferings are ended.

Now that the Cup of bitterness is past away, and never possible to return again.

Never again, O dearest *Jesus*, shall those blest Eyes weep, nor thy Soul be sorrowful to death.

Never shall thy Innocence any more be expos'd, to the barbarous Fury of an ungrateful Multitude.

But thou shalt live and reign for ever, and all created Nature perpetually adore thee.

O happy end of well endured Afflictions: O blessed Fruits that spring from the Cross of *Jesus.*

Look up, my Soul, and see thy crucified Lord: sit gloriously inthron'd at the right Hand of his Father.

Behold the ragged Purple now turn'd into a Robe of Light, and the scornful Reed into a royal Scepter.

The

The wreath of Thorns is grown into a sparkling Diadem: and all his Scars polisht into Brightness.

His Tears are all now chang'd into Joy: and the Laughter of his Persecutors into sad Despair.

Herod long since perisht in miserable Contempt, and *Pilate* still trembles with everlasting Fears.

The impenitent *Jews* are scatter'd o'er the World: to attest his Truth, and their own obdurate Blindness.

But himself is crown'd with eternal Triumphs: and the Souls he has redeem'd shall sing his Victories for ever.

Live, glorious *Jesus*, King of Men and Angels: live happy Conqueror of Sin and Death.

Our Praises shall always attend thy Cross: and our Patience endeavour to bear our own.

Through fiercest Dangers our Faith shall follow thee: and nothing shall wrest from us our hope at last to see thee.

We will fear no more the sting of Death: nor be affrighted at the darkness of the Grave.

Since thou hast chang'd our Grave into a Bed of Rest; and made Death it self but a passage into Life.

Since thou hast open'd Paradise again: and purchas'd for us the Kingdom of Heaven.

Doubt not then, my Soul, the Bounty of thy Lord: but cast all thy Fear on thy own unworthiness.

Look

Look up and see a glorious City : incomparably braver than the Courts of Kings.

Behold the blessed Angels shining on their *Thrones* : and all the holy Saints triumphing with their Hymns.

Behold the Glory wherewith their Lord has crown'd them : in the solemn Day of their Espousals with himself.

Look up and see a more exalted Seat, and on it one far brighter than the rest.

O it's the King of all those Saints and Angels : the blessed Son of the everlasting God.

That blessed *Jesus* who died for us on the Cross : and now invites us to partake his Crowns.

See and rejoice in those eternal Honours : which Heaven and Earth pay to the King of Glory.

See and adore the Sovereign Deity : essentially full of its own blest Light.

Full and overflowing into all his Creatures : which shine as little Beams derived from himself.

When thou hast seen all this, my Soul : and staid and dwelt awhile amongst those Wonders.

Turn down thine Eye towards the Earth again : and see the petty things that entertain our Minds.

What is a name of Honour, and a momentary Pleasure, compar'd to the Bliss of an eternal Paradise?

What

What is a Bag of Money, or a fair Estate:
if counter-balanc'd with the Treasures of
Heaven?

How narrow there do our greatest King-
doms seem? How small a Circle the whole
Globe of the Earth?

Cities and Towns shew like little Hills:
and the busie World but as a swarm of Ants.

Running up and down, and jostling one ano-
ther: and all this stir for a few Grains of Corn.

O Heaven, let me again lift up my Eyes to
thee: and take a full view of that glorious
Prospect.

There let me stand and fix my steady sight:
till I have lookt my self into this firm Judg-
ment.

All the most prosperous Fortune can here
possess: or even the largest Fancy possibly
imagine.

All is an idle Dream to those real Joys, an
absolute nothing to that solid Felicity.

Glory be to the Father, &c.

As it was in the beginning, &c.

The second Hymn.

WHither, O my God, shall we poor Mor-
tals go: encompas'd with a world of
Sin and Misery.

Whither but to thee, the justifier of Sin-
ners: and to thy Grace the sustainer of the
Weak.

Where-

Wherefore, O Lord, prostrate before thy Presence, behold we freely confess our Miseries.

And in the lowliest posture of afflicted Pilgrims, humbly implore thy infinite Mercy.

Govern us with thy holy Grace, O eternal Wisdom, and direct our Steps to a blessed Eternity.

Strengthen us, O Lord, to persevere with Courage: that we never be wanting in our Fidelity to thee.

Convince us, blessed *Jesus*, into this firm Judgment: and may our Memories faithfully retain it.

That thy self alone art our chiefest Good: and the sight of thy Glory our supreme felicity.

Whose Goodness to us gives all we have: whose Perfections in himself are more than we can conceive.

Thou art, O glorious *Jesus*, the Beauty of Angels: and the everlasting Joy of all thy Saints.

Thou art the Heaven of Heaven it self: and in thy Sight alone is the fulness of everlasting Blessedness.

All this thou art, and infinitely more: and yet alas how few esteem of thee.

O blessed *Jesus*, who tookest upon thee all our Frailties: that thou mightest bestow on us a Crown of Glory.

Teach us to prize the Joys of Heaven: and part with Life to follow thee.

Make

for the Holy Sacrament. 191

Make all the Pleasures of this Life seem bitter to our tastes: as they are indeed pernicious to our Healths.

O blessed *Jesus*, King of Clemency: and great Rewarder of all thy Saints.

Make us to remember we must expect another Day: when God shall call all the World to an Account.

When the Archangel shall sound his Trumpet: and proclaim aloud this universal Summons.

Arise you Dead, and come to Judgment: arise and appear before the Judgment-Seat of *Christ*.

Then shall every one that slept awake: and every Soul put on its proper Body.

Immediately all the Children of *Adam* shall be gathered together from one end of the Earth: to the utmost Parts of the other.

There they must stand, and all attend their Doom: but O with how sad and fatal a difference.

The just shall look up with a chearful Confidence: and in their new white Robes triumph and sing.

Hallelujah, let us rejoice, for the Marriage of the Lamb is come: *Hallelujah*, let us rejoice, for his Bride has prepared her self.

Let us rejoice, for the Kingdom of the World is made our Lord's and his *Christ's*: let us rejoice, for he shall reign for ever.

Let

Let us rejoice, for we shall reign with him:
let us rejoice, for we shall behold his Glory.

Let us rejoice, for now our Redeemer is
nigh: behold he comes quickly, and his Re-
ward is with him.

Come, come Lord *Jesus*, thou long Desire
of our Hearts: come quickly thou full De-
light of our immortal Souls.

Come and declare to all the World thy
Glory: come and reward before all the World
thy Servants.

Lo where aloft he comes in Power and
Majesty, attended with a bright Train of in-
numerable Angels.

Behold where he sits enthron'd on the
Wings of Cherubins, and takes at once a view
of all Mankind.

Soon he commands his Angels to sever his
Sheep, and gather them together on his Right
Hand.

First then to them he turns his glorious
Face: and shines upon them with those ra-
vishing Words.

Come ye blessed of my Father: possess the
Kingdom prepared for you from the Begin-
ning of the World.

O the Raptures of Joys their Souls shall
feel! when those Heavenly Words shall sound
in their Ears.

Joys that the Wit of Man cannot conceive:
Joys that the Tongues of Angels cannot ex-
press.

But

But O! with what dejected Eyes and trembling Hearts shall the wicked stand, expecting their Judge.

What shall they do, when where-ever they look, their Eye can meet with nothing but Despair.

Above, the offended Judge ready to condemn them: below, the bottomless Pit gaping to devour them.

Within, the Worm of Conscience gnawing their Bowels; and round about all the World in Flames.

What shall they do, when that terrible Voice shall strike them suddenly down to the bottom of Hell.

Go you accursed into everlasting Fire: prepared for the Devil and his Angels.

Then shall they sink immediately into the Pit of Sorrow: and dwell in Darkness and Torments for ever.

While the Just shall go up in Joy and Triumph: and reign with our Lord in his Kingdom for ever.

Thus shall the whole Creation be finally disposed: and Mercy and Justice divide the World.

O my Soul! who art now here below, and readest those dreadful Truths as Things afar off.

Know thou shalt then be present, and see them with thy Eyes, and be thy self concern'd to all Eternity.

Know, as thou livest, thou art like to die; and as thou diest, thou art like to be judged.

Think what a sad Condition it will be, to find thy self set on the Left Hand.

Think what thou then wouldst give to have repented in time: think what thou now wouldst give for a little Time to repent.

Watch therefore now, and continually pray, for we know not the Hour when the Son of Man will come.

O Son of God and Man, who camest in Mercy to save us, bring the same Mercy with thee when thou comest to judge us.

Mean while assist us with thy heavenly Grace, to stand perpetually with our Accounts prepared.

That we may die in the Peace of God, and live with him and his blessed Saints in Glory.

Glory be to the Father, &c.

As it was in the Beginning, &c.

The Second Lesson, Tit. ii. v. 1.

1. **B**UT speak thou the things which become sound Doctrine.

2. That the aged Men be sober, grave, temperate, sound in Faith, in Charity, in Patience.

3. The aged Women likewise, that they be in Behaviour as becometh Holiness; not false Accusers; not given to much Wine; Teachers of good Things.

4. That

4. That they may teach the young Women to be sober, to love their Husbands, to love their Children.

5. To be discreet, chaste, Keepers at home, good, obedient to their own Husbands, that the Word of God be not blasphemed.

Young Men likewise exhort to be sober minded.

7. In all things shewing thy self a Pattern of good Works; in Doctrine shewing Incorruptness, Gravity, Sincerity.

8. Sound Speech that cannot be condemned, that he that is of the contrary Part may be ashamed, having no evil thing to say of you.

9. Exhort Servants to be obedient to their own Masters, and to please them well in all things; not answering again.

10. Not purloining, but shewing all good Fidelity, that they may adorn the Doctrine of God our Saviour in all things.

11. For the Grace of God, that bringeth Salvation, hath appeared to all Men.

12. Teaching us, that denying all Ungodliness, and worldly Lusts, we should live soberly, righteously, and godly, in this present World.

13. Looking for that blessed Hope, and the glorious Appearing of the great God, and our Saviour *Jesus Christ*.

14. Who gave himself for us, that he might redeem us from all Iniquity, and purify

198 *Meditations and Prayers*

fy unto himself a peculiar People, zealous of good Works.

15. These things speak, and exhort, and rebuke with all Authority. Let no Man despise thee.

The Hymn to be said or sung after the second Lesson, being a Description of the new Jerusalem.

Jerusalem my happy Home,
 O that I were in thee;
 O would my Woes were at an end,
 Thy Joys that I might see.
 O happy Harbour of the Saints,
 O sweet and pleasant Soil;
 In thee no Sorrows may be seen,
 No Cross, no Grief, no Toil.
 In thee no Sickness ever is,
 No Hurt, no Ach, no Sore;
 There is no Death, nor ugly Devil,
 But Life for evermore.
 No Damp, no Mist, is found in thee,
 No Cloud nor darksome Night;
 There every Star shines like the Sun,
 There God himself gives Light.
 Thy Houses are of Ivory,
 Thy Windows Crystal clear;
 Thy Tiles are made of beaten Gold,
 O would that I were there.
 Thy Turrets and thy Pinnacles
 With Carbuncles do shine;
 Thy very Streets are pav'd with Gold
 Exceeding pure and fine.

Thy

for the Holy Sacrament.

199

Thy Saints are crown'd with Glory great,
They see God Face to Face;
They still triumph, they still rejoice,
Most happy is their Case.
We that live here in Banishment
Continually do moan;
We sigh, we sob, we weep, we wail,
Continually we groan.
But there they in such Pleasure live,
And such Delight alway,
That unto them a thousand Years
Doth seem but Yesterday.
Thy Vineyards and thy Orchards are
Most beautiful and fair,
Full furnished with Trees about
Exceeding rich and rare.
Thy Gardens, and thy gallant Walks,
Continually are green;
There grows such sweet and pleasant Fruit,
As no where else is seen.
There's Nectar and Ambrosia;
There Myrrh and Balm abound:
What Tongue can tell, or Heart conceive,
The Joys that there are found.
Quite through the Streets with Silver Streams
The Flood of Life doth flow;
Upon whose Banks on every Side
The Trees of Life do grow.
The Trees do evermore bear Fruit,
And evermore do spring;
There evermore do Angels sit,
And evermore do sing.

*There David stands with Harp in hand
 As Master o'er a Choir ;
 Ten thousand times that Man is blest
 That doth his Musick hear.
 God's Praises there are always sung
 With Harmony most sweet ;
 Old Zachary and Simeon
 Have not their Songs to seek.
 There Magdalen hath left her Moan,
 And chearfully doth sing
 With blessed Saints, whose Harmony
 In every Street doth ring.
 O Heavenly Frame Jerusalem,
 At length I hope to see :
 That blessed Harbour of the Saints,
 And their Felicity.*

Or this.

*O beauteous God, uncircumscribed Treasure
 Of an eternal Pleasure :
 Thy Throne is seated far
 Above the highest Star ;
 Where thou prepar'st a glorious Place
 Within the Brightness of thy Face,
 For every Spirit
 To inherit,
 That builds his Hopes on thy Merit,
 And loves thee with an holy Charity.
 What ravish'd Heart, seraphick Tongue, or Eyes,
 Clear as the Morning rise,
 Can speak, or think, or see,
 That bright Eternity.*

Where

*Where the Great King's transparent Throne
Is of an entire Jasper Stone.*

There the Eye

O'th' Chrysolite,

And a Sky,

Of Diamonds, Rubies Chrysoprase,

And above all, thy holy Face

Makes an eternal Clarity.

When thou thy Jewels up dost bind that Day,

Remember us we pray,

That where the Beryl lies,

And the Crystal above the Skies,

There thou may'st appoint us Place

Within the Brightness of thy Face,

And our Soul

In the Scroll

Of Life and Blissfulness enroul,

That we may praise thee to Eternity.

Hallelujah.

Our Father which art in Heaven, &c.

*After which the Apostles Creed, and then the
concluding Prayers.*

O Most merciful and gracious God, Father of our Lord Jesus Christ, the Lord of Glory, thou hast shewed infinite Love to the Souls of Men, and hast given thine only Son to die for our Salvation, to redeem us from Sin, to destroy the Works of the Devil, and present to thee a Church spotless and undefiled; relying upon thy Goodness, trusting in thy Promises: And having received my dearest Lord into my Soul, I humbly present unto

thy Majesty the glorious Sacrifice which our dearest Lord made of himself upon the Cross, and by a never ceasing Intercession now exhibits to thee in Heaven in the Office of an eternal Priesthood, in behalf of all that have communicated this Day in the divine Mysteries in all the Congregations of the Christian World, and in behalf of all them that desire to communicate, and are hinder'd by Sickness or Necessity, by Fear or Scruple, by Censures Ecclesiastical, or the Sentence of their own Conscience. Give unto me, O God, and unto them, a Share in all the good Prayers that are made in Heaven and Earth, the Intercession of our Lord, and the Supplications of all thy Servants, and unite us in the Bands of common Faith, and an holy Charity, that no Interests or Partialities, no Sects or Opinions, may keep us any longer in Darkness or Division.

Let the Kingdom of our Lord be advanced in the World: Bring in those who are far off; enlighten the dark Corners of the Earth with the saving Knowledge of thee and thy Son, *Jesus Christ*; bring in thy ancient People the *Jews*; take off the Scales of Ignorance and Prejudice from their Eyes, that they may look upon him whom they have pierced, and mourn; that they may acknowledge him for their Lord and Saviour, and be made a willing People to him in the Day of his Power: Make up the Fullness of the *Gentiles*, that as there is one Shepherd, there may be one Sheepfold,
and

and thy Glory may have her Habitation in the World: Purge the Assemblies of those who are called by thy Name from all Idolatry, Superstition, Heresy and Schism, that they may all be one as thou art one: Purify them from all Sin and Iniquity, that they may all be holy as thou art holy, and may walk worthy of that holy Vocation wherewith they are called. Give thy Blessing to all Christian Kings and Princes, all Republicks, and Christian Governments, and in especial Manner to thine anointed, our Sovereign Lord the King; grant unto him the Spirit of Mercy and Justice, Prudence and Diligence, the Favour of God, and Love of his People, and Grace and Blessing, that he may live at Peace with thee, and in Communion with the Holy Catholick Church, remembring the Command of his Lord and King, our blessed Saviour, *Jesus Christ*.

Give an Apostolical Spirit to all Ecclesiastical Prelates and Priests; grant unto them Zeal of Souls, Wisdom to conduct their Charges, Purity to become Exemplary, that their Labour and their Lives may greatly promote the Kingdom of our Lord *Jesus*. O grant unto thy Flock to be fed with wise and holy Shepherds, Men fearing God, and hating Covetousness; free from Envy, and full of Charity, that being burning and shining Lights, Men beholding their Light, may rejoice in that Light, and glorify thee, our Father, which art in Heaven.

Have

Have Mercy upon all States of Men and Women in the Christian Church, Governors and Governed, Rich and Poor, High and Low: Grant unto every one of them in their several Stations to live with so much Purity and Faith, Simplicity and Charity, Justice and Perfection, that thy Will may be done in Earth with the same Zeal as it is done by thy Saints in Heaven. Visit all that are afflicted, relieve the oppressed, and the poor, and those that have none to help them: Succour all our Brethren that are in Captivity, Bonds or Imprisonment, or that labour in miserable Servitude; and grant them Grace to trust in thy Providence, till thou shalt please to set them at liberty: Comfort and support the Sick; heal the broken in Heart; restore those that are fallen, and restore to them the Joy of thy Salvation.

Give thy Grace speedily to all wicked Persons, that they may repent, and live well and be saved. To all good People give an Increase of Gifts and Holiness, and the Grace of Perseverance and Christian Perfection. To all Hereticks and Schismatics grant the Spirit of Humility and Truth, Charity and Obedience, and suffer none (upon whom the Name of *Christ* is called) to throw themselves away, and to fall into the Pit of everlasting Burning. Finally, for all Mankind whom I have, and whom I have not remember'd, I humbly represent the Sacrifice of thy eternal Son, his Merits and Obedience, his Life and Death,

Death, his Resurrection and Ascension, his Charity and Intercession; praying to thee in the Virtue of our glorious Saviour, to grant unto us all the Graces of an excellent and perfect Repentance, an irreconcilable Hatred of all Sin, a great Love of God, an exact Imitation of the ever blessed *Jesus*, the Spirit of Devotion, a conformable Will and religious Affections, an Angelical Purity and a Seraphick Love, thankful Hearts, and Joy in God. And let all things happen to us in that Order and Disposition, as may promote thy Glory, and our greatest Duty, our Likeness to *Christ*, and the Honour of his Kingdom: Even so, holy Father, bring it to a real and unalterable Event by the Miracles of Grace and Mercy, and by the Blood of the everlasting Covenant poured forth in the Day of the Lord's Love, whom I adore, and whom I love, and in whom I expect Salvation, and to whom be all Honour and Glory, and Power, now and for evermore. *Amen.*

O Loving Father have Mercy upon me, pardon my Frailties, aid my Infirmities, by the Power of thy Grace strengthen me against the filthy Lusts of the Flesh, the Illusions of the World, and the subtle Assaults of the Devil. Of thy Fatherly Goodness hear my Prayers, and for the Glory of thy Name forgive me my Sins, and grant my Petitions: Look favourably on me thy frail and wretched Creature; humble my Heart to the repentant Confession of all my Sins; give me the Help
of

Of thy Holy Spirit to amend my sinful Life; blefs and guide all my Thoughts, Words and Actions, with thy Heavenly Grace, that I may in all things obey thy Heavenly Will. O merciful Father, hold continually thy holy Hand over me, that no Flattery, Illusion, nor Inchantment of this World deceive me, and that no Troubles, Stripes, Persecutions, Tyranny, nor Death it self, may ever separate me from thee; but despising the World, the Flesh and the Devil, I may with full Hope wait for the coming of my Redeemer, to appear in thy glorious Presence with my renewed Body, glorified and immortal; there to dwell with Angels and Archangels, evermore praising thy Majesty. Relieve me with thy Holy Spirit, that I may overcome and vanquish all the Suggestions, Temptations, and Conspiracies of Satan and his infernal Armies; withstand the Malice, Persecutions, and Troubles of this wretched World; triumph in Heavenly Victory, and wholly rejoice in the praising and lauding of thy holy Name now and for ever. *Amen.*

Lighten our Darkness, we beseech thee, O Lord, and by thy great Mercy defend us from all Perils and Dangers of this Night, for the Love of thy only Son our Saviour, *Jesus Christ.* *Amen.*

Visit, we beseech thee, O Lord, this Habitation, and keep far from us all the Snares of our ghostly Enemy, and let thy holy Angels encamp round about us, to preserve us

us in Peace, through our Lord *Jesus Christ*, who liveth and reigneth with thee and the Holy Ghost, one God, World without End.

Amen.

GRant we beseech thee, Almighty God, that the Words which we have heard this Day with our outward Ears, may through thy Grace be so grafted inwardly in our Hearts, that they may bring forth in us the Fruit of good Living, to the Honour and Praise of thy great Name, through *Jesus Christ*, our Lord.

Amen.

GRant, blessed God, that we and all thy Servants, who have this Day been admitted to communicate with the Lord *Jesus* by Faith, and have received the Sacramental Mysteries in remembrance of his Death, may obtain Remission of all our Sins, and be so confirmed in the ways of Godliness, and rescued from the Dominion and Imposition of Satan, that being filled with thy holy Spirit, we may be made worthy Members of *Christ's* Body, and at last become Heirs of everlasting Life, through the Merits and Mediation of him who died for our Sins, and rose again for our Justification, thy Son *Jesus Christ*, our Saviour. *Amen.*

Grant, O merciful God, that the old Man may be so buried in me, that the new Man may be raised up in me. *Amen.*

Grant, O merciful Lord and Father, that all carnal Affections may die in me, and that
all

all things belonging to the Spirit may live and grow up in me. *Amen.*

Grant that I may have Power and Strength to have Victory, and to triumph against the Devil, the World and the Flesh. *Amen.*

Grant that I may ever be endued with Heavenly Virtues, and everlastingly rewarded, through thy Mercy, O blessed Lord God, who dost live and govern all things, World without End. *Amen.*

THE Peace of God, which passeth all Understanding, keep my Heart and Mind in the Knowledge and Love of God, and of his Son, *Jesus Christ*, our Lord: And the Blessing of God Almighty the Father, Son, and Holy Ghost, be with me, and remain with me, now and for evermore. *Amen.*

The End of Sunday's Office.

F I N I S.



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29 AU 62